

CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter consists of the results of research and discussion, where the data is presented in the description. This chapter presents the point of research findings which is intended to answer the problem of the study and research discussion. This chapter is divided into subheadings: types of social deixis and the meaning of social deixis in *The Sealed Nectar* book.

4.1 The Types of Social Deixis in “The Sealed Nectar” Book

Social deixis is divided into two big parts. First is absolute social deixis, it is an epithet to social regardless of any relative ranking. Second is Relational social deixis is deictic reference to a social relationship between the speaker and an addressee, bystander, or other referent in the extralinguistic context. Relational social deixis has six types: Speaker and referent, Speaker and addressee, Speaker and bystander, Speaker and setting, Personal pronoun, and Forms of address.

Absolute Social Deixis

In this section, the author categorizes the data that has been analyzed to place the data in the appropriate type according to the theory described in chapter three.

The first of social deixis is Absolute, in this type only a name that has become an irreplaceable determination or a title that no one can change it, only one creature has that title or name which is usually called a definite nickname if that nickname or absolute title of a title.

Prophet

“We have already spoken about Al-‘Ushairah Invasion when a caravan belonging to Quraish had escaped an imminent military encounter with the Prophet ﷺ and his men.” (Al-Mubarakfuri, 2011, hal. 294)

Based on the text mentioned above, the underlined word is Prophet. Prophet is definite nickname or Title oned by Muhammad as the last messenger of God. Therefore the word of *Prophet* is cathegorized to Social deixis Absolute

This first data explains that no one else has the title of Prophet other than Prophet Muhammad among the other prophets. On the prophet Moses, it is only written with the word Moses, there is no special additional title for him.

ﷺ or in Latin Sallalahuailaihiasallam

“We have already spoken about Al-‘Ushairah Invasion when a caravan belonging to Quraish had escaped an imminent military encounter with the Prophet ﷺ and his men.” (Al-Mubarakfuri, 2011, hal. 294)

Based on the text mentioned above, the underlined word is ﷺ or in Latin Sallalahuailaihiasallam. It is a absolute Title just Muhammad has that Title. Other prophet has Title alaihissalam, because of Muhmmad is the last prophet and he is the special prophet that Allah most love so Allah give that Title. That is rhe argument that the word of ﷺ or in Latin Sallalahuailaihiasallam cathegorized to Social deixis Absolute.

Iblis (Satan)

“They were however afraid that Banu Bakr, on account of old long deep-seated animosity, would attack their rear. At that critical moment, Iblis (Satan) appeared to them in the guise of Suraqa bin Malik bin Ju‘sham Al-Mudlaji — chief of Bani Kinana — saying to them: "I guarantee that no harm will happen from behind.” (Al-Mubarakfuri, 2011, hal. 298)

At the text underlined word is Iblis (Satan), just the only one the word above referent to one creature. It is absolute name for the creature that have job to disturbing and inviting to the rong path. The word above categorized to Social deixis Absolute.

Lord

"As your Lord caused you (O Muhammad ﷺ) to go out from your home with the Truth, and verily, a party among the believers disliked it, disputing with you concerning the Truth after it was made manifest, as if

they were being driven to death while they were looking (at it)." [Al-Qur'an 8:5, 6]." (Al-Mubarakfuri, 2011, hal. 300)

At the text above, underlined word is Lord. That word is the absolute Title for a one of leader where his every word will be followed by his followers without any rebuttal. The word above categorized to Social deixis Absolute

Based on the text presented above, there are three types that are included in Absolute Social Deixis. The first is the name of a person where the words Prophet and Sallallahu alaihasallam are titles given to the last prophet that Allah sent down named Muhammad. Then a title given to someone who becomes a leader and his words are always followed but each period will change people. Second, a name for a creature that God created to disturb humans and invite them to hell is the word Satan. The third is the name for a god who is highly exalted by Muslims named Allah.

Therefore, the absolute type of social deixis contains names and titles that cannot be changed in words, from the past until now and in the future it will remain like that.

Relational Social Deixis

The second type is Relational Social Deixis, they are divided into four elements. First Title, it is almost similar to Absolute Social Deixis but in Title it is not as serious as Absolute.

1. Title

The first element is Title, this contain of a person or group where not only one person has the title and that title has become a well-known nickname among those who know it. Like the data below which has been analyzed. At this time the writer will present the analyzed data which belongs to the social deixis relational title. Based on the results of the analysis below, the social deixis relational title is divided into two which are distinguished by their references. The first is that which

refers to a person and the second refers to more than one person. Below is the author's analysis of the social deixis relational title which refers to a person:

Abu Sufyan

“The two scouts stayed at Al-Hawra’ for some days until Abu Sufyan, the leader of the caravan, passed by them.” (Al-Mubarakfuri, 2011, hal. 294)

At the text above, underlined word is Abu Sufyan. The word categorized to Title because Abu Sufyan is the call name from Shakhr bin Harb bin Umayyah bin Abdu Syams bin Abdu Manaf. That is the reason, Abu Sufyan categorized to Title.

Abu Jahl

“The tyrant Abu Jahl, however haughtily and arrogantly insisted that they proceed to Badr, stay three nights there for making festivities.” (Al-Mubarakfuri, 2011, hal. 299)

At the text above, underlined word is Abu Jahl. It is the nickname of Amr bin Hisyam bin Mughirah, he is one of the leaders of Banu Quraish. He called it because he does not accept Islam and still pray to statues. That is the argument Abu Jahl categorized to Title.

Abu Bakr

“Abu Bakr was the first who spoke on the occasion and assured the Prophet ﷺ of the unreserved obedience to his command.” (Al-Mubarakfuri, 2011, hal. 300)

At the text above, underlined word is Abu Bakr. The real name is Abdul Ka’bah bin Abu Quhafah Utsman or Abdulullah bin Abu Quhafah it is the name before he going to Islam. After he leaving out his old religion being to Islam, he got new name gave from Prophet Muhammad. The meaning of Abu Bakr is the father who hastened to convert to Islam. That is the argument Abu Bakr categorized to Title.

Abu Lahab

“They therefore swiftly mustered almost all of their forces and none stayed behind except Abu Lahab, who delegated someone who owed him some money.” (Al-Mubarakfuri, 2011, hal. 298)

At the text above, underlined word is Abu Lahab, Title for Abdul Uzza bin 'Abdul Muttalib in English it mean "Mr. Lit up", because his face is bright and handsome. That is the argument Abu Lahab categorized to Title.

Abu Salamah

The Prophet [pbuh] immediately despatched a 150- man- platoon of Helpers and Emigrants headed by Abu Salamah. (Al-Mubarakfuri, 2011, p. 186)

At the text above, underlined word is Abu Salamah. The real name is Abdullah bin Abdul-Asad, he has a daughter her name is Salamah. The meaning of Abu is father and Saalamah is his daughter. In Arabic culture it is a title from other called by his kid name at the front using Abu or Ummu. Abu Salamah categorizing to the Title because it is not the real name, it is titled by other.

The text above is an example of a social deixis relational title which refers to a person. Unlike the data that will be analyzed below, this data is a social deixis relational title which refers to a collection of people, groups, ethnicities, and groups of people with more than two people. This is the data analysis obtained by the writer in the book The Sealed Nectar (2011), among them:

Al-Bukhari

“He sent six of his Companions, in another version, ten headed by Murthid bin Abi Murthid Al-Ghanawi, or, according to Al-Bukhari, ‘Asim bin Thabit, the grandfather of ‘Asim bin ‘Umar bin Al-Khattab.” (Al-Mubarakfuri, 2011, p. 187)

The underlined word above is Al-Bukhari. Al-Bukhari is a title for a man that was born at Bukhara, a name place in Turkmenistan. He is an expert in hadits, a lot of theologian referring to his book. Muhammad bin Ismail Al-Bukhari is the real name of Al-Bukhari, because of it he called by Al-Bukhari.

the Emigrants

“The little army was divided into two battalions, the Emigrants with a standard raised by ‘Ali bin Abi Talib, and the Helpers whose standard was in the hand of Sa‘d bin Mu‘adh.” (Al-Mubarakfuri, 2011, hal. 296)

At the text above, underlined word is the Helpers, that word is Title for a battalion of Islam in battle of Badr with a standard raised by Sa'd bin Mu'adh. That's what makes the word the helpers categorized as Title.

“The General Commander-in-Chief

“The General Commander-in-Chief was the Prophet ﷺ, of course.” (Al-Mubarakfuri, 2011, hal. 296)

At the underlined word is The General Commander-in-Chief that word is for someone who became a supreme leader in a great war. as in this context, the title The General Commander-in-Chief was given to Prophet Muhammad ﷺ because he became a supreme leader who led the battle of badr. . That's what makes the word The General Commander-in-Chief categorized as Title.

Banu Bakr

“They were however afraid that Banu Bakr, on account of old long deep-seated animosity, would attack their rear. At that critical moment, Iblis (Satan) appeared to them in the guise of Suraqa bin Malik bin Ju'sham Al-Mudlaji — chief of Bani Kinana — saying to them: "I guarantee that no harm will happen from behind." (Al-Mubarakfuri, 2011, hal. 298)

At the text above, underlined word Banu Bakr, that word is the Title for a tribe in Arabian that were part of the huge Rabi'ah branch of Adnanite clans, which included Abd al-Qays, Anazzah, and Taghlib. That is why Banu Bakr categorized as Title.

Banu Lihyan

“When they reached a spot called Ar-Raji‘ between Rabigh and Jeddah, a hundred archers of Banu Lihyan clan surrounded the place and attacked them.” (Al-Mubarakfuri, 2011, p. 187)

The word underline above is Banu Lihyan. Banu Lihyan is a tribe that located at the center of Hijaz at the border of Makkah. Banu Lihyan famous for the war caused by the killing of 10 Muslims during the Al-Raji expedition. It's make muslims angry resulting in Muslim invasion of the Bani Lihyan. There fore Bani Lihyan categorized as Title.

chief of Bani Kinana

“They were however afraid that Banu Bakr, on account of old long deep-seated animosity, would attack their rear. At that critical moment, Iblis (Satan) appeared to them in the guise of Suraqa bin Malik bin Ju’sham Al-Mudlaji — chief of Bani Kinana — saying to them: "I guarantee that no harm will happen from behind." (Al-Mubarakfuri, 2011, hal. 298)

At the text above, underlined word is chief of Bani Kinana that word is the Title for for a person who led one of the great Arab tribes who mostly settled in the Hijaz and Tihamah, in the western region of Saudi Arabia. This tribe is descended from Kinanah bin Mudhrikah bin Ilyas bin Mudhar. That’s why chief of Bani Kinana categorized as Title.

Banu Zahrah

“Abu Jahl’s threats and insistence notwithstanding, Banu Zahrah, acting on the advice of Al-Akhnas bin Shuraiq, broke away and returned to Makkah.” (Al-Mubarakfuri, 2011, hal. 300)

At the text above, underlined word is Banu Zahrah that word is the Title for a Quraysh clan that, together with the rest of Mecca, helped protect the Kaaba. That’s why chief of Banu Zahrah categorized as Title.

Banu Hashim

“Banu Hashim were also inclined to break away, but Abu Jahl’s threats made them desist from that idea.” (Al-Mubarakfuri, 2011, hal. 300)

At the text above, underlined word is Banu Hashim that word is the Title for a Quraysh clan that is named after Hashim bin Abdul Manaf. Hashim is the father of the Prophet Muhammad's grandfather. That’s why chief of Banu Hashim categorized as Title.

three Emigrant leaders

”In the evening of the same day, he despatched three Emigrant leaders, ‘Ali bin Abi Talib□, Az-Zubair bin Al-‘Awwam and Sa’d bin Abi Waqqas to scout about for news about the enemy.” (Al-Mubarakfuri, 2011, hal. 303)

At the text above, underlined word is three Emigrant leaders that word is the Title for three tough men who became warlords at the Battle of Badr in a battalion called the Emigrants Battalion. That’s why chief of three Emigrant leaders categorized as Title.

A squad of guards

“A squad of guards was also chosen from amongst the Helpers under the leadership of the same man, Sa’d bin Mu’adh, in order to defend the Prophet ﷺ in his headquarters.” (Al-Mubarakfuri, 2011, hal. 304)

At the text above, underlined word is A squad of guards, that word is the Title for a group of troops who served as bodyguards and protected the Messenger of Allah from the enemy in the Battle of Badr led by Sa’d bin Mu’adh. That’s the argument A squad of guards categorized as Title.

2. Title +Last Name

The third type is Title + Last name, this is a type in relational social deixis where as the name describes a name whose prefix is a title or nickname. Then after the title or nickname added the last name. The book *The Sealed Nectar* (2011) found data relevant to this type. The book is set in Arabic culture and also all things Arabic because this book tells about the Prophet Muhammad ﷺ who was born in the Arab region. Therefore, in this analysis, the authors find names that are very typical of Arabic culture, such as the following analysis:

Abu Lubabah bin ‘Abdul Mundhir

“Disposition of the affairs of Madinah was entrusted to Ibn Umm Maktum but later to Abu Lubabah bin ‘Abdul Mundhir.” (Al-Mubarakfuri, 2011, hal. 296)

At the text above, underlined word is Abu Lubabah bin ‘Abdul Mundhir, that word is Title + last name because Abu lubabah is the title for a father of a daughter named Lubabah, where he has a daughter from his wife named Khansa bint Khandam where the daughter is named Lubabah. In Arabic culture "bin" means son of, in word bin 'Abdul Mundhir it means son of a father named 'Abdul Mundhir. Therefore Abu Lubabah bin 'Abdul Mundhir is categorized into Title + Last Name.

Al-Haisaman bin ‘Abdullah Al-Khuza‘i

“Ibn Ishaq related that the first herald of bad tidings was Al-Haisaman bin ‘Abdullah Al-Khuza‘i. He narrated to them how their notables were killed. People there did not believe him at first and thought that he had

gone mad, but soon the news was confirmed and a state of incredible bewilderment overwhelmed the whole Makkan scene.” (Al-Mubarakfuri, 2011, hal. 141)

At the text above, underlined word is Al-Haisaman bin ‘Abdullah Al-Khuza‘i., that word is Title + last name because Al-Haisaman is his first name and bin ‘Abdullah Al-Khuza‘i is the last name that meaning is a son of ‘Abdullah Al-Khuza‘i. Therefore Al-Haisaman bin ‘Abdullah Al-Khuza‘i is categorized into Title + Last Name.

Abu Sufyan bin Al-Harith

“Abu Sufyan bin Al-Harith gave Abu Lahab a full account of the massacre and the disgraceful rout they sustained, with emphasis on the role that the angels played in bringing about their tragic end.” (Al-Mubarakfuri, 2011, hal. 141)

At the text above, underlined word is Abu Sufyan bin Al-Harith, that word is Title + last name because Abu Sufyan is his first name and bin Al-Harith is the last name that meaning is a son of Al-Harith. Therefore Abu Sufyan bin Al-Harith is categorized into Title + Last Name.

Banu Asad bin Khuzaimah

“The first people to take up arms against the Muslims in the aftermath of Uhudn reverse were Banu Asad bin Khuzaimah.” (Al-Mubarakfuri, 2011, p. 186)

At the text above, underlined word is Banu Asad bin Khuzaimah, that word is Title + last name because Banu Asad is his first name and bin Khuzaimah is the last name that meaning is a son of Wahab Al-Jumahi. Therefore Banu Asad bin Khuzaimah is categorized into Title + Last Name.

Safwan bin Omaiya

”Safwan bin Omaiya purchased the second man, Zaid bin Ad-Dathna, and killed him as an act of vengeance for his father’s murder.” (Al-Mubarakfuri, 2011, p. 188)

At the text above, underlined word is Safwan bin Omaiya, that word is Title + last name because Safwan is his first name and bin Omaiya is the last name that meaning is a son of Omaiya. Therefore Safwan bin Omaiya is categorized into Title + Last Name.

‘Abdullah bin Unais

“‘Abdullah bin Unais, at the behest of the Prophet ﷺ set out to destroy the enemies.” (Al-Mubarakfuri, 2011, p. 186)

At the text above, underlined word is Abdullah bin Unais, that word is Title + last name because Abdullah is his first name and bin Unais is the last name that meaning is a son of Wahab Al-Jumahi. Therefore Abdullah bin Unais is categorized into Title + Last Name.

Safwan bin Omayyah

“Umair bin Wahab Al-Jumahi. A terrible polytheist, and an archenemy Safwan bin Omayyah sat together privately lamenting their loss and remembering their dead and captives.” (Al-Mubarakfuri, 2011, p. 235)

At the text above, underlined word is Safwan bin Omayyah, that word is Title + last name because Safwan is his first name and bin Omayyah is the last name that meaning is a son of Wahab Al-Jumahi. Therefore Safwan bin Omayyah is categorized into Title + Last Name.

Zaid bin Ad-Dathna

“Safwan bin Omayyah purchased the second man, Zaid bin Ad-Dathna, and killed him as an act of vengeance for his father’s murder.” (Al-Mubarakfuri, 2011, p. 188)

At the text above, underlined word is Zaid bin Ad-Dathna, that word is Title + last name because Zaid is his first name and bin Ad-Dathna is the last name that meaning is a son of Ad-Dathna. Therefore Zaid bin Ad-Dathna is categorized into Title + Last Name.

Khalid bin Sufyan Al-Hudhali

“it was reported that Khalid bin Sufyan Al-Hudhali was gathering some mob to raid the Muslim positions.” (Al-Mubarakfuri, 2011, p. 186)

At the text above, underlined word is Khalid bin Sufyan Al-Hudhali, that word is Title + last name because Khalid is his first name and bin Sufyan Al-Hudhali is the last name that meaning is a son of Wahab Al-Jumahi. Therefore Khalid bin Sufyan Al-Hudhali is categorized into Title + Last Name.

Omaiyah bin Khalaf

“Abdur-Rahman bin ‘Awf and Omaiyah bin Khalaf had been close friends during the pre-Islamic era. When the battle of Badr ended, ‘Abdur-Rahman saw Omaiyah and his son among the captives. He threw away the armour he had as spoils, and walked with them both. Bilal, the Prophet [pbuh]’s caller for prayer, saw Omaiyah and soon all the torture he had been put to at the hand of this man dawned upon him, and swore he would have revenge on Omaiyah. ‘Abdur-Rahman tried to ease the tension and address embarrassing situation amicably but with no success.” (Al-Mubarakfuri, 2011, p. 141)

At the text above, underlined word is Omaiyah bin Khalaf, that word is Title + last name because Omaiyah is his first name and bin Khalaf is the last name that meaning is a son of Khalaf. is Omaiyah bin Khalaf is categorized into Title + Last Name.

Mus‘ab bin ‘Umair Al-‘Abdari

“When the war activities had been concluded, Mus‘ab bin ‘Umair Al-‘Abdari saw his brother, still a polytheist, being handcuffed by a Ansari. Mus‘ab recommended that the Helper tighten the knot for the prisoner’s mother was wealthy enough to ransom her son. ‘Abu ‘Aziz, Mus‘ab’s brother, tried to appeal to his brother through the family ties, but the latter firmly replied that the Helper was more eligible for brotherhood than him.” (Al-Mubarakfuri, 2011, p. 141)

At the text above, underlined word is Mus‘ab bin ‘Umair Al-‘Abdari, that word is Title + last name because Mus‘ab is his first name and bin ‘Umair Al-‘Abdari is the last name that meaning is a son of Malik. Therefore Mus‘ab bin ‘Umair Al-‘Abdari is categorized into Title + Last Name.

Omaiyah bin Khalaf

“Abdur-Rahman bin ‘Awf and Omaiyah bin Khalaf had been close friends during the pre-Islamic era. When the battle of Badr ended, ‘Abdur-Rahman saw Omaiyah and his son among the captives. He threw away the armour he had as spoils, and walked with them both. Bilal, the Prophet [pbuh]’s caller for prayer, saw Omaiyah and soon all the torture he had been put to at the hand of this man dawned upon him, and swore he would have revenge on Omaiyah. ‘Abdur-Rahman tried to ease the tension and address embarrassing situation amicably but with no success.” (Al-Mubarakfuri, 2011, p. 141)

At the text above, underlined word is Omaiyah bin Khalaf, that word is Title + last name because Omaiyah is his first name and bin Khalaf is the last name that

meaning is a son of Khalaf. is Omaiya bin Khalaf is categorized into Title + Last Name.

Al-Mundhir bin ‘Amr

“I expect them to accept." "I am afraid the people of Najd will kill them." Said the Messenger. But he replied, "I will protect them." Ibn Ishaq confirms that forty men were sent to them; but As-Sahih states that they were seventy — Al-Mundhir bin ‘Amr, one of Bani Sa‘ida, nicknamed ‘Freed to die’ — commanded that group, who were the best and most learned in the Qur’ân and jurisprudence.” (Al-Mubarakfuri, 2011, p. 188)

Mundzir bin Uqbah bin Amr was one of the seventy friends of the Huffadz Qur'an sent by Rasulullah SAW to preach Islam to the people of Najd and its vicinity. Mundzir bin Amr made the decision to halt at Bi'r Ma'unah at that point. Amr bin Umayyah adh Dhamry and Mundzir bin Amr were tasked with herding the camels.

It is reported that the two of them actually managed to flee Amir bin Thufail's killing of his colleagues who had committed the Quran to memory. Subsequently, as they were grazing, they both noticed a vulture circling just above their camp. They made the hasty decision to return. In the meantime, the pals were visible from a distance, laying lifeless, surrounded by assassins with blood still streaming from their swords. Eventually, they stopped walking. Amr invited him to come back to Medina and report on this incident as a result. Still, Mundzir is not convinced.

In any case, Amr cites the case of Mundzir, in which the latter two menyambut para pembunuh kejam, resulting in a non-imbang hebat tempuran. Therefore, Mundzir is considered a syahid, while Amr is viewed as a human.

At the text above, underlined word is Al-Mundhir bin ‘Amr, that word is Title + last name because Al-Mundhir is his first name and bin ‘Amr is the last name that meaning is a son of ‘Amr. Therefore Al-Mundhir bin ‘Amr is categorized into Title + Last Name.

Banu Asad bin Khuzaimah

“The first people to take up arms against the Muslims in the aftermath of Uhudn reverse were Banu Asad bin Khuzaimah.” (Al-Mubarakfuri, 2011, p. 186)

At the text above, underlined word is Banu Asad bin Khuzaimah, that word is Title + last name because Banu Asad is his first name and bin Khuzaimah is the last name that meaning is a son of Wahab Al-Jumahi. Therefore Banu Asad bin Khuzaimah is categorized into Title + Last Name.

Abu Hudhaifah bin ‘Utbah

”When the Prophet [pbuh] ordered that the corpses of the polytheists be dropped into an empty well, Abu Hudhaifah bin ‘Utbah looked sadly at his dead father, who fought on the side of the polytheists. The Prophet [pbuh] noticed that and asked him about it. Hudhaifah said that he had never held the least doubt that his father met his fate deservedly, but added that he wished he had been guided to the path of Islam, and that is why he felt sad. The Prophet [pbuh] whispered in his ears some comforting words.” (Al-Mubarakfuri, 2011, p. 141)

At the text above, underlined word is Abu Hudhaifah bin ‘Utbah, that word is Title + last name because Abu Hudhaifah is his first name and bin ‘Utbah is the last name that meaning is a son of ‘Utbah. Therefore Abu Hudhaifah bin ‘Utbah is categorized into Title + Last Name.

‘Asim bin ‘Umar bin Al-Khattab

“He sent six of his Companions, in another version, ten headed by Murthid bin Abi Murthid Al-Ghanawi, or, according to Al-Bukhari, ‘Asim bin Thabit, the grandfather of ‘Asim bin ‘Umar bin Al-Khattab.” (Al-Mubarakfuri, 2011, p. 187)

At the text above, underlined word is ‘Asim bin ‘Umar bin Al-Khattab, that word is Title + last name because ‘Asim is his first name and bin ‘Umar bin Al-Khattab is the last name that meaning is a son of ‘Umar bin Al-Khattab. Therefore ‘Asim bin ‘Umar bin Al-Khattab is categorized into Title + Last Name.

‘Abdullah bin Unais

“‘Abdullah bin Unais, at the behest of the Prophet ﷺ set out to destroy the enemies.” (Al-Mubarakfuri, 2011, p. 186)

At the text above, underlined word is Abdullah bin Unais, that word is Title + last name because Abdullah is his first name and bin Unais is the last name that

meaning is a son of Wahab Al-Jumahi. Therefore Abdullah bin Unais is categorized into Title + Last Name.

Al-‘As bin Hisham bin Al-Mugheerah

“On the moral level, the battle of Badr was an inescapable conflict between the forces of good and those of evil. In this context, ‘Umar bin Al-Khattab did not spare the life of any polytheist even his uncle on the maternal side Al-‘As bin Hisham bin Al-Mugheerah.” (Al-Mubarakfuri, 2011, p. 141)

At the text above, underlined word is Al-‘As bin Hisham bin Al-Mugheerah, that word is Title + last name because Al-‘As is his first name and bin Hisham bin Al-Mugheerah is the last name that meaning is a son of Malik. Therefore Al-‘As bin Hisham bin Al-Mugheerah is categorized into Title + Last Name.

Mus‘ab bin ‘Umair Al-‘Abdari

“When the war activities had been concluded, Mus‘ab bin ‘Umair Al-‘Abdari saw his brother, still a polytheist, being handcuffed by a Ansari. Mus‘ab recommended that the Helper tighten the knot for the prisoner’s mother was wealthy enough to ransom her son. ‘Abu ‘Aziz, Mus‘ab’s brother, tried to appeal to his brother through the family ties, but the latter firmly replied that the Helper was more eligible for brotherhood than him.” (Al-Mubarakfuri, 2011, p. 141)

At the text above, underlined word is Mus‘ab bin ‘Umair Al-‘Abdari, that word is Title + last name because Mus‘ab is his first name and bin ‘Umair Al-‘Abdari is the last name that meaning is a son of Malik. Therefore Mus‘ab bin ‘Umair Al-‘Abdari is categorized into Title + Last Name.

Talhah bin ‘Ubaidullâh

“When their return from Syria approached, the Prophet ﷺ despatched Talhah bin ‘Ubaidullâh and Sa‘id bin Zaid northward to scout around for any movements of this sort.” (Al-Mubarakfuri, 2011, hal. 294)

At the text above, underlined word is Talhah bin ‘Ubaidullâh that word is Title + last name because Talhah is his first name and bin ‘Ubaidullâh is the last name that meaning is a son of ‘Ubaidillah. Therefore Talhah bin ‘Ubaidullâh is categorized into Title + Last Name.

‘Amir bin Malik

“Abu Bara’ — ‘Amir bin Malik — nicknamed ‘Spear Player’ came to the Messenger of Allâh [pbuh] in Madinah. The Messenger of Allâh [pbuh]

called him to embrace Islam but he neither agreed nor refused.” (Al-Mubarakfuri, 2011, p. 188)

At the text above, underlined word is ‘Amir bin Malik, that word is Title + last name because ‘Amir is his first name and bin Malik is the last name that meaning is a son of Malik. Therefore ‘Amir bin Malik is categorized into Title + Last Name.

‘Umair bin Wahab Al-Jumahi

“‘Umair bin Wahab Al-Jumahi. A terrible polytheist, and an archenemy of Safwan bin Omayyah sat together privately lamenting their loss and remembering their dead and captives.” (Al-Mubarakfuri, 2011, p. 235)

At the text above, underlined word is ‘Umair bin Wahab Al-Jumahi, that word is Title + last name because ‘Umair is his first name and bin ‘Wahab Al-Jumahi is the last name that meaning is a son of Wahab Al-Jumahi. Therefore Umair bin Wahab Al-Jumahi is categorized into Title + Last Name.

Murthid bin Abi Murthid Al-Ghanawi

“He sent six of his Companions, in another version, ten headed by Murthid bin Abi Murthid Al-Ghanawi, or, according to Al-Bukhari, ‘Asim bin Thabit, the grandfather of ‘Asim bin ‘Umar bin Al-Khattab.” (Al-Mubarakfuri, 2011, p. 187)

At the text above, underlined word is Murthid bin Abi Murthid Al-Ghanawi, that word is Title + last name because Murthid is his first name and bin Abi Murthid Al-Ghanawi is the last name that meaning is a son of Wahab Al-Jumahi. Therefore Murthid bin Abi Murthid Al-Ghanawi is categorized into Title + Last Name.

‘Ukashah bin Mihsan Al-Asdi

“On the day of Badr, the sword of ‘Ukashah bin Mihsan Al-Asdi broke down so the Prophet [pbuh] gave him a log of wood which he shook and it immediately turned into a long strong white sword. ‘Ukashah went on using that same sword in most of the Islamic conquests until he died in the process of the apostasy wars.” (Al-Mubarakfuri, 2011, p. 141)

At the text above, underlined word is ‘Ukashah bin Mihsan Al-Asdi, that word is Title + last name because ‘Ukashah is his first name and bin Mihsan Al-Asdi is the last name that meaning is a son of Malik. Therefore ‘Ukashah bin Mihsan Al-Asdi is categorized into Title + Last Name.

Sa'id bin Zaid

“When their return from Syria approached, the Prophet ﷺ despatched Talhah bin ‘Ubaidullâh and Sa'id bin Zaid northward to scout around for any movements of this sort.” (Al-Mubarakfuri, 2011, hal. 294)

At the text above, underlined word is Sa'id bin Zaid, that word is Title + last name because Sa'id is his first name and bin Zaid is the last name that meaning is a son of Zaid. Therefore Sa'id bin Zaid is categorized into Title + Last Name.

Az-Zubair bin Al-'Awwam

“They had only two horses belonging to Az-Zubair bin Al-'Awwam and Al-Miqdad bin Al-Aswad Al-Kindi, 70 camels, one for two or three men to ride alternatively.” (Al-Mubarakfuri, 2011, hal. 296)

At the text above, underlined word is Az-Zubair bin Al-'Awwam, that word is Title + last name because Az-Zubair is his first name and bin Al-'Awwam is the last name that meaning is a son of Al-'Awwam. Therefore Az-Zubair bin Al-'Awwam is categorized into Title + Last Name.

Al-Miqdad bin Al-Aswad Al-Kindi

“They had only two horses belonging to Az-Zubair bin Al-'Awwam and Al-Miqdad bin Al-Aswad Al-Kindi, 70 camels, one for two or three men to ride alternatively.” (Al-Mubarakfuri, 2011, hal. 296)

At the text above, underlined word is Al-Miqdad bin Al-Aswad Al-Kindi, that word is Title + last name because Al-Miqdad is his first name and bin Al-Aswad Al-Kindi is the last name that meaning is a son of Al-Aswad Al-Kindi. Therefore Al-Miqdad bin Al-Aswad Al-Kindi is categorized into Title + Last Name.

'Abdur-Rahman bin 'Awf

“'Abdur-Rahman bin 'Awf and Omayyah bin Khalaf had been close friends during the pre-Islamic era. When the battle of Badr ended, 'Abdur-Rahman saw Omayyah and his son among the captives. He threw away the armour he had as spoils, and walked with them both. Bilal, the Prophet [pbuh]'s caller for prayer, saw Omayyah and soon all the torture he had been put to at the hand of this man dawned upon him, and swore he would have revenge on Omayyah. 'Abdur-Rahman tried to ease the tension and address embarrassing situation amicably but with no success.” (Al-Mubarakfuri, 2011, p. 141)

At the text above, underlined word is Abdur-Rahman bin ‘Awf, that word is Title + last name because Omaiya is his first name and bin ‘Awf is the last name that meaning is a son of ‘Awf. is Abdur-Rahman bin ‘Awf is categorized into Title + Last Name.

Murthid bin Abi Murthid Al-Ghanawi

“The Messenger of Allāh ﷺ himself, ‘Ali and Murthid bin Abi Murthid Al-Ghanawi had only one camel.” (Al-Mubarakfuri, 2011, hal. 296)

At the text above, underlined word is Murthid bin Abi Murthid Al-Ghanawi, that word is Title + last name because Murthid is his first name and bin Abi Murthid Al-Ghanawi is the last name that meaning is a son of Abi Murthid Al-Ghanawi. Therefore Murthid bin Abi Murthid Al-Ghanawi is categorized into Title + Last Name.

‘Umair Al-Qurashi Al-‘Abdar

“The general leadership was given to Mus‘ab bin ‘Umair Al-Qurashi Al-‘Abdari, and their standard was white in colour.” (Al-Mubarakfuri, 2011, hal. 296)

At the text above, underlined word is Mus‘ab bin ‘Umair Al-Qurashi Al-‘Abdar, that word is Title + last name because Mus‘ab is his first name and bin ‘Umair Al-Qurashi Al-‘Abdar is the last name that meaning is a son of ‘Umair Al-Qurashi Al-‘Abdar. Therefore Mus‘ab bin ‘Umair Al-Qurashi Al-‘Abdar is categorized into Title + Last Name.

‘Ali bin Abi Talib

“The little army was divided into two battalions, the Emigrants with a standard raised by ‘Ali bin Abi Talib and the Helpers whose standard was in the hand of Sa‘d bin Mu‘adh.” (Al-Mubarakfuri, 2011, hal. 296)

At the text above, underlined word is ‘Ali bin Abi Talib that word is Title + last name because ‘Ali is his first name and bin Abi Talib is the last name that meaning is a son of Abi Talib. Therefore ‘Ali bin Abi Talib is categorized into Title + Last Name.

Sa‘d bin Mu‘adh

“The little army was divided into two battalions, the Emigrants with a standard raised by ‘Ali bin Abi Talib, and the Helpers whose standard was in the hand of Sa‘d bin Mu‘adh.” (Al-Mubarakfuri, 2011, hal. 296)

At the text above, underlined word is Sa‘d bin Mu‘adh, that word is Title + last name because Sa‘d is his first name and bin Mu‘adh is the last name that meaning is a son of Mu‘adh. Therefore Sa‘d bin Mu‘adh is categorized into Title + Last Name.

Al- Miqdad bin ‘Amr

“Az-Zubair bin Al-‘Awwam was appointed to the leadership of the right flank, Al- Miqdad bin ‘Amr to lead the left flank, and the rear of the army was at the command of Qais bin Abi Sa‘sa‘ah.” (Al-Mubarakfuri, 2011, hal. 296)

At the text above, underlined word Al- Miqdad bin ‘Amr, that word is Title + last name because Al- Miqdad is his first name and bin ‘Amr is the last name that meaning is a son of ‘Amr. Therefore Al- Miqdad bin ‘Amr is categorized into Title + Last Name.

Qais bin Abi Sa‘sa‘ah

“Az-Zubair bin Al-‘Awwam was appointed to the leadership of the right flank, Al- Miqdad bin ‘Amr to lead the left flank, and the rear of the army was at the command of Qais bin Abi Sa‘sa‘ah.” (Al-Mubarakfuri, 2011, hal. 296)

At the text above, underlined word Qais bin Abi Sa‘sa‘ah, that word is Title + last name because Qais is his first name and bin Abi Sa‘sa‘ah is the last name that meaning is a son of Abi Sa‘sa‘ah. Therefore Qais bin Abi Sa‘sa‘ah is categorized into Title + Last Name.

Basbas bin ‘Amr Al-Juhani

“He then turned left towards Badr and when he reached As-Safrâ’, he despatched Basbas bin ‘Amr Al-Juhani and ‘Adi bin Abi Az-Zaghba’ Al-Juhani to scout about for the camels of Quraish.” (Al-Mubarakfuri, 2011, hal. 297)

In the text above, underlined the phrase Basbas bin ‘Amr Al-Juhani, that word is Title + last name because Basbas is his first name and bin ‘Amr Al-Juhani

is the last name meaning is a son of ‘Amr Al-Juhani. Therefore Basbas bin ‘Amr Al-Juhani is categorized into Title + Last Name.

‘Adi bin Abi Az-Zaghba’ Al-Juhani

“He then turned left towards Badr and when he reached As-Safrâ’, he despatched Basbas bin ‘Amr Al-Juhani and ‘Adi bin Abi Az-Zaghba’ Al-Juhani to scout about for the camels of Quraish.” (Al-Mubarakfuri, 2011, hal. 297)

At the text above, underlined word ‘Adi bin Abi Az-Zaghba’ Al-Juhani, that word is Title + last name because ‘Adi is his first name and bin Abi Az-Zaghba’ Al-Juhani is the last name that meaning is a son of Abi Az-Zaghba’ Al-Juhani. Therefore ‘Adi bin Abi Az-Zaghba’ Al-Juhani is categorized into Title + Last Name.

‘Ukashah bin Mihsan Al-Asdi

“On the day of Badr, the sword of ‘Ukashah bin Mihsan Al-Asdi broke down so the Prophet [pbuh] gave him a log of wood which he shook and it immediately turned into a long strong white sword. ‘Ukashah went on using that same sword in most of the Islamic conquests until he died in the process of the apostasy wars.” (Al-Mubarakfuri, 2011, p. 141)

At the text above, underlined word is ‘Ukashah bin Mihsan Al-Asdi, that word is Title + last name because ‘Ukashah is his first name and bin Mihsan Al-Asdi is the last name that meaning is a son of Malik. Therefore ‘Ukashah bin Mihsan Al-Asdi is categorized into Title + Last Name.

Damdam bin ‘Amr Al-Ghifari

“To be on the safe side, he hired Damdam bin ‘Amr Al-Ghifari to communicate a message asking for help from the Quraishites.” (Al-Mubarakfuri, 2011, hal. 298)

At the text above, underlined word Damdam bin ‘Amr Al-Ghifari that word is Title + last name because Damdam is his first name and bin ‘Amr Al-Ghifari is the last name that meaning is a son of ‘Amr Al-Ghifari. Therefore Damdam bin ‘Amr Al-Ghifari is categorized into Title + Last Name.

Suraqa bin Malik bin Ju’sham Al-Mudlaji

“They were however afraid that Banu Bakr, on account of old long deep-seated animosity, would attack their rear. At that critical moment, Iblis (Satan) appeared to them in the guise of Suraqa bin Malik bin Ju’sham Al-Mudlaji — chief of Bani Kinana — saying to them: "I guarantee that no harm will happen from behind." (Al-Mubarakfuri, 2011, hal. 294)

Suraqa bin Malik bin Ju’sham Al-Mudlaji was a member of the Kinana tribe, which is a part of the Adnani branch of Arabs, just like its sub-tribe, the Quraysh. Being the sole Qurayshite man to track down Muhammad and Abu Bakr during their flight to Medina in the hopes of obtaining the bounty the Qurayshite people had placed on their heads, he was a talented horseman. The Islamic tradition views these miraculous events as divine intervention, thus he was powerless to halt them. Later on, he became an Islamist.

According to Al-Bukhari's Sahih (Al-Bukhari, 2010), after three days of silence in the Tsur cave, the guide that Abu Bakar ra had hired followed them with two mounts that Abu Bakar had prepared. Amir bin Fuhairah, an Abu Bakar slave, was also present with the group. Then these four set out to travel via the outskirts of Medina. With a composed gait, Rasulullah SAW continuously recited the name of Allah SWT. Abu Bakar, on the other hand, appeared nervous. He glanced back a lot. He was terrified that the Quraysh would come after him. That day, when lunchtime arrived and the road was empty, Allah SWT elevated a plain, giving it a shade.

They came to a standstill behind this ridge. Using his hands, Abu Bakr flattened the dirt and laid out a mat so the Prophet may have a place to rest. In addition, he extended an invitation to the Prophet to rest in the ready area. Abu Bakr then emerged to assess the circumstances. A shepherd arrived at their location nearly simultaneously with the intention of finding refuge. When Abu Bakr asked this individual, he revealed that the shepherd was a Meccan citizen. After letting them drink milk from one of his goats, the shepherd let them carry on with their journey. Abu Bakr traveled on the back of Rasulullah SAW's horse at all times.

At the text above, underlined word Suraqa bin Malik bin Ju’sham Al-Mudlaji, that word is Title + last name because Suraqa is his first name and bin Malik bin Ju’sham Al-Mudlaji is the last name that meaning is a son of Malik bin

Ju'sham Al-Mudlaji. Therefore Suraqa bin Malik bin Ju'sham Al-Mudlaji is categorized into Title + Last Name.

Mus'ab bin 'Umair Al-'Abdari

“When the war activities had been concluded, Mus'ab bin 'Umair Al-'Abdari saw his brother, still a polytheist, being handcuffed by a Ansari. Mus'ab recommended that the Helper tighten the knot for the prisoner's mother was wealthy enough to ransom her son. 'Abu 'Aziz, Mus'ab's brother, tried to appeal to his brother through the family ties, but the latter firmly replied that the Helper was more eligible for brotherhood than him.” (Al-Mubarakfuri, 2011, p. 141)

At the text above, underlined word is Mus'ab bin 'Umair Al-'Abdari, that word is Title + last name because Mus'ab is his first name and bin 'Umair Al-'Abdari is the last name that meaning is a son of Malik. Therefore Mus'ab bin 'Umair Al-'Abdari is categorized into Title + Last Name.

Al-Miqdad bin 'Amr

“Then Al-Miqdad bin 'Amr got up and said: "O Messenger of Allâh! Proceed where Allâh directs you to, for we are with you. We will not say as the Children of Israel said to Moses:"” (Al-Mubarakfuri, 2011, hal. 301)

At the text above, underlined word Al-Miqdad bin 'Amr, that word is Title + last name because Al-Miqdad is his first name and bin 'Amr is the last name that meaning is a son of 'Amr. Therefore Al-Miqdad bin 'Amr is categorized into Title + Last Name.

Az-Zubair bin Al-'Awwam

“In the evening of the same day, he despatched three Emigrant leaders, 'Ali bin Abi Talibi, Az-Zubair bin Al-'Awwam and Sa'd bin Abi Waqqas to scout about for news about the enemy.” (Al-Mubarakfuri, 2011, hal. 303)

At the text above, underlined word Az-Zubair bin Al-'Awwam, that word is Title + last name because Az-Zubair is his first name and bin Al-'Awwam is the last name that meaning is a son of Al-'Awwam. Therefore Az-Zubair bin Al-'Awwam is categorized into Title + Last Name.

Al-Akhnas bin Shuraiq

“Abu Jahl’s threats and insistence notwithstanding, Banu Zahrah, acting on the advice of Al-Akhnas bin Shuraiq, broke away and returned to Makkah.” (Al-Mubarakfuri, 2011, hal. 300)

At the text above, underlined word Al-Akhnas bin Shuraiq, that word is Title + last name because Al-Akhnas is his first name and bin Shuraiq is the last name that meaning is a son of Shuraiq. Therefore Al-Akhnas bin Shuraiq is categorized into Title + Last Name.

An- Nadr bin Al-Harith

“Abu Sufyan, the general leader, reminded his men — the standard bearers — of what had happened to Quraish on Badr Day (i.e. battle) when their standard bearer, An- Nadr bin Al-Harith, was captured. In an attempt to wage their anger and enmity to the Muslims he said: "O Bani ‘Abd Ad-Dar! You have been assigned bearers of our standard and you know that the standard is the first thing that the enemy attacks. Should it fall, we fall down too. Therefore, I say either you guarantee its safety or leave it for us, and we will certainly suffice you that task.”

At the text above, underlined word An- Nadr bin Al-Harith that word is Title + last name because An- Nadr is his the title was given by other and bin Al-Harith is the last name that meaning is a son of Mundhir. Therefore An- Nadr bin Al-Harith is categorized into Title + Last Name.

Sa’d bin Abi Waqqas

“In the evening of the same day, he despatched three Emigrant leaders, ‘Ali bin Abi Talib□, Az-Zubair bin Al-‘Awwam and Sa’d bin Abi Waqqas to scout about for news about the enemy.” (Al-Mubarakfuri, 2011, hal. 303)

At the text above, underlined word Sa’d bin Abi Waqqas, that word is Title + last name because Sa’d is his first name and bin Abi Waqqas is the last name that meaning is a son of Abi Waqqas. Therefore Sa’d bin Abi Waqqas is categorized into Title + Last Name.

Al-Hubab bin Mundhir

“Al-Hubab bin Mundhir asked him, "Has Allâh inspired you to choose this very spot or is it stratagem of war and the product of consultation?" (Al-Mubarakfuri, 2011, hal. 304)

At the text above, underlined word Al-Hubab bin Mundhir, that word is Title + last name because Al-Hubab is his first name and bin Mundhir is the last

name that meaning is a son of Mundhir. Therefore Al-Hubab bin Mundhir is categorized into Title + Last Name.

Al-‘As bin Hisham bin Al-Mugheerah

“On the moral level, the battle of Badr was an inescapable conflict between the forces of good and those of evil. In this context, ‘Umar bin Al-Khattab did not spare the life of any polytheist even his uncle on the maternal side Al-‘As bin Hisham bin Al-Mugheerah.” (Al-Mubarakfuri, 2011, p. 141)

At the text above, underlined word is Al-‘As bin Hisham bin Al-Mugheerah, that word is Title + last name because Al-‘As is his first name and bin Hisham bin Al-Mugheerah is the last name that meaning is a son of Malik. Therefore Al-‘As bin Hisham bin Al-Mugheerah is categorized into Title + Last Name.

Abu Hudhaifah bin 'Utbah

The next data is Abu Hudhaifah bin 'Utbah, he has the real name Hisham bin 'Utbah. The meaning of Abu Hudzaifah is a small dot. The title Abu Hudzaifah was given to him because he was born and raised in a family that was very much against Islam, the name embedded illustrates that he is a man who has very strong faith to follow the teachings conveyed by the Prophet Muhammad ﷺ, even though he is surrounded by relatives - his brother who strongly opposed the teachings conveyed by Prophet Muhammad ﷺ.

“He ordered the Muslims to capture, but not to kill them. Abu Hudhaifah bin 'Utbah showed great surprise and commented saying: "We kill our fathers, children, brothers and members of our clan, and then come to spare Al-‘Abbas? By Allāh!"” (Al-Mubarakfuri, 2011, hal. 122)

At the text above, underlined word Abu Hudhaifah bin 'Utbah that word is Title + last name because Al-Hubab is his the title was given by other and bin 'Utbah is the last name that meaning is a son of Mundhir. Therefore Al-Hubab bin Mundhir is categorized into Title + Last Name.

3. First Name

In this type, First name is a type that contains a person's pure name, namely the original name given when someone was just born into this world and also means the nickname of someone who has been accustomed to being that person's

nickname. In the context of western culture, First name is a first name when someone is still a child where the name is the name given when he was just born. In Arabic culture, this First name contains the first name or nickname taken from the person's real name. In Arabic culture, they call a person's full name by mentioning the child from whom as in the analysis above. However, when calling by a short name, it is usually called by his first name, which is the real name of the person being called.

Muhammad

“He was also anxious to know about the movements of Muhammad ﷺ.”
(Al-Mubarakfuri, 2011, hal. 294)

At the text above, underlined word is Muhammad. Muhammad's full name is Muhammad bin Abdullah, this word can be stated in the First Name because Muhammad is taken from the first part of his original name. Therefore the word of Muhammad categorized to First name.

Bilal

“Abdur-Rahman bin ‘Awf and Omaiya bin Khalaf had been close friends during the pre-Islamic era. When the battle of Badr ended, ‘Abdur-Rahman saw Omaiya and his son among the captives. He threw away the armour he had as spoils, and walked with them both. Bilal, the Prophet [pbuh]’s caller for prayer, saw Omaiya and soon all the torture he had been put to at the hand of this man dawned upon him, and swore he would have revenge on Omaiya. ‘Abdur-Rahman tried to ease the tension and address embarrassing situation amicably but with no success.” (Al-Mubarakfuri, 2011, p. 141)

The word underlined above is Bilal. Bilal is the first name of Bilal bin Rabah. Bilal bin Rabah was a friend who loved the Prophet more than anything. For him, loving the Prophet was the same as loving Allah SWT. Because of his great love for the Prophet, it is said that Bilal bin Rabah was the last to perform the call to prayer, never completing it until his death. Everyone know him because of he is a bestfriend of Rasulullah [pbuh] that identic with a black man announcer of adzan. Therefore Bilal is categorizing to first name.

Al-Akhnas

“Thenceforth Al- Akhnas remained ‘the well-rubbed palm tree’ for Bani Zahrah and was blindly obeyed in all relevant matters.” (Al-Mubarakfuri, 2011, hal. 300)

At the text above, underlined word is Al-Akhnas. Al-Akhnas 's full name is Al-Akhnas bin Suraiq it's meaning that Al-Akhnas is son of Suraiq, this word can be stated in the First Name because Al-Akhnas is taken from the first part of his original name. Therefore the word of Al-Akhnas categorized to First name.

‘Umar

“‘Umar was the next to stand up and supported the views expressed by his noble friend.” (Al-Mubarakfuri, 2011, hal. 300)

At the text above, underlined word is ‘Umar. ‘Umar 's full name is ‘Umar bin Khatab it's meaning that ‘Umar is son of Khatab, this word can be stated in the First Name because ‘Umar is taken from the first part of his original name. Therefore the word of ‘Umar categorized to First name.

Moses

“Then Al-Miqdad bin ‘Amr got up and said: "O Messenger of Allâh! Proceed where Allâh directs you to, for we are with you. We will not say as the Children of Israel said to Moses:"” (Al-Mubarakfuri, 2011, hal. 301)

At the text above, underlined word is Moses. Moses was a messenger of God whose job was to invite mankind in his day to worship God and live his teachings. The people of Moses' time were called the Children of Israel, which is closely related to the story when Moses' people crossed the sea that Moses had parted with God's permission. Moses is categorized as First name because the name has been pinned since he was found by his adoptive mother. The name Moses comes from two syllables, namely Mus which means water and Sa which means the name of an area on the Nile where Moses was found. Therefore the word of Moses is categorized to First name.

Sa‘d

“The Prophet ﷺ directly said: "Oh, yes!" Sa‘d said: "O Prophet of Allâh!"” (Al-Mubarakfuri, 2011, hal. 301)

At the text above, underlined word is Sa‘d. Sa‘d 's full name Sa‘d bin Mu‘adh it's meaning that Sa‘d is son of Mu‘adh, this word can be stated in the First

Name because Sa'd is taken from the first part of his original name. Therefore the word of Sa'd categorized to First name.

Hudhaifah

"When the Prophet [pbuh] ordered that the corpses of the polytheists be dropped into an empty well, Abu Hudhaifah bin 'Utbah looked sadly at his dead father, who fought on the side of the polytheists. The Prophet [pbuh] noticed that and asked him about it. Hudhaifah said that he had never held the least doubt that his father met his fate deservedly, but added that he wished he had been guided to the path of Islam, and that is why he felt sad. The Prophet [pbuh] whispered in his ears some comforting words." (Al-Mubarakfuri, 2011, p. 141)

The word underlined above is Hudhaifah. Hudhaifah is a first name of Hudhaifah bin Husyam (Abu Hudhaifah). Hudhaifah is a son of Husyam bin 'Utbah or Abu Hudhaifah. The real name in Arabic culture always followed by his father's name. Therefore Hudhaifah categorized as first name because the word is only Hudhaifah.

Al-Hubab

"Al-Hubab said: "This place is no good; let us go and encamp on the nearest water well and make a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the water." (Al-Mubarakfuri, 2011, hal. 304)

At the text above, underlined word is Al-Hubab. Al-Hubab's full name Al-Hubab bin Mundhir it's mean that Al-Hubab is son of Mundhir, this word can be stated in the First Name because Al-Hubab is taken from the first part of his original name. Therefore the word of Al-Hubab categorized to First name.

Multiple Name

In this type, it is type that shows that a person can be known by many names to recognize the person, even if other people only recognize his nickname so they don't know the real name of the person who knows. Multiple names have a purpose for a person's closeness to the environment he occupies in order to make people in his environment more comfortable that a person's goals are more easily achieved. This book tells about the life of the apostle Muhammad ﷺ how he faced obstacles

in preaching and spreading the true teachings of Islam. So he is known by his people as "Rasulullah" in English means prophet which means messenger of God. Unlike the other prophets before him, his people called him by the name or "Nabiyullah" which means his ranked below Muhammad ﷺ . Below is the data that the author found in the book *The Sealed Nectar* (2011) and its analysis:

The messenger

“The messenger rode fast and reached Makkah in frenzy.” (Al-Mubarakfuri, 2011, hal. 298)

At the text above, underlined word is The messenger. The word has the meaning of a messenger from Allah, namely the god of Muslims. The name also has a reference to the same person with a different name, namely Muhammad Rasulullah ﷺ, and the real name is Muhammad bin Abdullah. All of these names refer to the same person, Muhammad, who had a father named Abdullah. For that argument, the word The messenger is categorized into Multiple Names

His Messenger

"O Allâh these are the haughty and conceited; they have come defying Allâh and defying His Messenger." (Al-Mubarakfuri, 2011, hal. 299)

At the text above, underlined word is His Messenger. His Messenger has the meaning of a messenger from the god of the universe, namely Allah for all mankind, which contains the true teachings of the truth without any flaws. This word refers to someone who carries out this noble task where he has many nicknames but still contains a noble call. What His Messenger refers to here is Prophet Muhammad ﷺ, Muhammad ﷺ, Rasulullah, The messenger, or whose real name is Muhammad bin Abdullah, namely Muhammad who has a father named Abdullah. The reason shows that the word His messenger can be categorized into Multiple Names.

Kindship Term of Kind Relationship

One of the last types of social-relational deixis is kindship terms of kind relationship, which is a type that classifies a different name for a person that does not exist in the previous types. This type is one type that has many kinds of

references in it. In a nickname of this type can have more than one reference to the person in question, as the data and analysis describes this type below:

His brother

“The battle had actually started. Protected by armour and shields, ‘Utbah bin Rabi’a stepped forth between his brother Shaibah and his son Al-Waleed bin ‘Utbah from the lines of Quraish and hurled maledictions at the Muslims.” (Al-Mubarakfuri, 2011, hal. 119)

The text underlined above is his brother. Is one of the words that belong to this type because this word is a nickname for a man who is considered to have a sibling with the person in questions. In this case the word his brother refers to the brother of Utbah bin Rabi'a named Shaibah bin Rabi'a.

his dead father

”When the Prophet [pbuh] ordered that the corpses of the polytheists be dropped into an empty well, Abu Hudhaifah bin ‘Utbah looked sadly at his dead father, who fought on the side of the polytheists. The Prophet [pbuh] noticed that and asked him about it. Hudhaifah said that he had never held the least doubt that his father met his fate deservedly, but added that he wished he had been guided to the path of Islam, and that is why he felt sad. The Prophet [pbuh] whispered in his ears some comforting words.” (Al-Mubarakfuri, 2011, p. 141)

The word underlined above is His Dead Father. His Dead Father refer to Abu Hudhaifah’s father his name is ‘Utbah. In this case ‘Utbah represented in His Dead Fatrer because this context storied about Abu Hudhaifa look his father dead in front of him. His Dead Father categorized as a kindship term of kind relationship.

In the next data the researcher found the same word but has a different reference from the results of the analysis above. If the above analysis shows that the word brother refers to one of the Companions of the Prophet ﷺ, in the following data the researcher analyzes that the word brother refers to many people, not just one.

Brothers

“He ordered the Muslims to capture, but not to kill them. Abu Hudhaifah bin ‘Utbah showed great surprise and commented saying: "We kill our fathers, children, brothers and members of our clan, and then come to spare Al-‘Abbas? By Allâh!" (Al-Mubarakfuri, 2011, hal. 122)

The underlined word above is brothers. It is clear from the written words that there is only a slight difference where previously the letter "s" was not included. In English grammar, the rules are clear, if the letter "s" is added to the end of a word, it has a different meaning, namely referring to more than one person. The word brothers is included in the type of kinship terms of kind relationship because it is a type of epithet that is not included in the previous types of social deixis and because this word is an epithet that has many references to determine it.

The sons

“Three young men of the Helpers came out against them: ‘Awf and Mu‘wwadh — the sons of Harith, and ‘Abdullah bin Rawaha.” (Al-Mubarakfuri, 2011, hal. 119)

In the text above, the underlined word is the sons. The sons is a nickname that refers to someone who has been born who certainly has a father and mother, in this case the word the sons refers to a child who has a father named Harith and 'Abdullah bin Rawaha where the child is named 'Awf and Mu 'wwadh. The words the sons refer to two children due to the rules in English which stipulate that if a noun which basically does not end with the letter "s" is added to the letter "s", then the noun has a plural meaning or more than one thing. The word the sons is one of the nicknames that has a kinship reference to the person's relationship. Therefore, the sons is included in the type of Kindship Terms of Kind Relationship.

Son

“The battle had actually started. Protected by armour and shields, ‘Utbah bin Rabi‘a stepped forth between his brother Shaibah and his son Al-Waleed bin ‘Utbah from the lines of Quraish and hurled maledictions at the Muslims.” (Al-Mubarakfuri, 2011, hal. 119)

In the text above, the underlined word is son. Son is a nickname that refers to someone who has been born who certainly has a father and mother, in this case the word son refers to son of ‘Utbah bin Rabi‘a which the son is named Al-Waleed bin ‘Utbah. The word son is one of the nicknames that has a kinship reference to the person's relationship. Therefore, son is included in the type of Kindship Terms of Kind Relationship.

Uncle

“They wanted the heads of their cousins. Upon this the Prophet ﷺ asked ‘Ubaidah bin Al-Harith, Hamzah — his uncle, and his cousin ‘Ali [R] to go forward for the combat.” (Al-Mubarakfuri, 2011, hal. 119)

In the text above, the underlined word is uncle. Uncle is a nickname that refers to a man who has a kinship that is the brother of the mother or father. The word uncle here refers to Hamzah bin Abdul Muthalib, he is the younger brother of Prophet Muhammad's father ﷺ in other words Hamzah is the uncle of Prophet Muhammad ﷺ. The word uncle is a name that is closely related to kinship or kinship. Therefore, the word uncle is included in the type of Kindship Terms of Kind Relationship.

Cousin

“They wanted the heads of their cousins. Upon this the Prophet ﷺ asked ‘Ubaidah bin Al-Harith, Hamzah — his uncle, and his cousin ‘Ali [R] to go forward for the combat.” (Al-Mubarakfuri, 2011, hal. 119)

In the text above, the underlined word is cousin. Cousin is a nickname that refers to someone who is the child of a mother's brother and sister who has the same grandparents. The word cousin here refers to 'Ubaidah bin Al-Harith, he is the son of Al-Harith bin Abdul Muthalib who is the uncle of Prophrt Muhammad ﷺ. The word cousin is a name that is closely related to kinship. Therefore, the word cousin is included in the type of Kindship Terms of Kind Relationship.

Mother

“Mus‘ab recommended that the Helper tighten the knot for the prisoner’s mother was wealthy enough to ransom her son.” (Al-Mubarakfuri, 2011, hal. 123)

In the text above, the underlined word is mother. Mother is a nickname that refers to someone who has or is in a relationship in a marriage blessed with children. The nickname mother can be obtained by someone with the obligatory condition that that person is a woman. Someone can be called a mother if a woman has a child from a biological path or the result of her own womb and can only come from social results such as an adoptive mother at an orphanage. The word mother in this context

refers to the female parents of the prisoners of war in the Battle of Badr. The word mother is a name that is closely related to kinship. Therefore, the word mother is included in the type of Kindship Terms of Kind Relationship.

Father

“Abu Hudhaifah bin ‘Utbah showed great surprise and commented saying: "We kill our fathers, children, brothers and members of our clan, and then come to spare Al-‘Abbas? By Allāh!" (Al-Mubarakfuri, 2011, hal. 122)

In the text above, the underlined word is father. A man can be called a father if the man has a child from his marriage to his wife, in other words a biological child and can be obtained if a man takes care of another person's child who is raised by him or is usually called a social adoptive father. In this context the word father refers to the fathers of the Quraysh who were part of the Badr war. The word mother in this context refers to the female parents of the prisoners of war in the Battle of Badr. The word father is a name that is closely related to kinship. Therefore, the word father is included in the type of Kindship Terms of Kind Relationship.

Children

“Abu Hudhaifah bin ‘Utbah showed great surprise and commented saying: "We kill our fathers, children, brothers and members of our clan, and then come to spare Al-‘Abbas? By Allāh!" (Al-Mubarakfuri, 2011, hal. 122)

In the text above, the underlined word is children. Children is a nickname that refers to a group of immature people generally under seventeen years of age. In this context the word children refers to the children of the Quraysh who were victims of the Badr war at that time. The word child is a name that is closely related to kinship. Therefore, the word children is included in the type of Kindship Terms of Kind Relationship.

Boys

“The two boys thus lied, and so they were released. The Prophet ﷺ was angry with those men and censured them saying: "On telling the truth, you beat them, and on telling a lie, you released them!" He then addressed the two boys and after a little conversation with them he learned a lot

about the enemy: number of soldiers, their exact location and names of some of their notables.” (Al-Mubarakfuri, 2011, hal. 118)

In the text above, the underlined word is boys. Boys is a nickname that refers to an immature boy who is generally under seventeen years of age. In this context the word boys refers to the two sons of the Quraysh who were assigned to carry water for the Quraysh water supply. The boys is a name that is closely related to kinship. Therefore, the word boys is included in the type of Kindship Terms of Kind Relationship.

4.2 The Meaning of Social Deixis in “The Sealed Nectar” Book

The second question of this research is about the meaning of the names that have been analyzed in the first question. This question aims to further clarify a person's personality from the names that have been presented above. Then this question is useful to further clarify the results of the analysis of the first question in analyzing the names of each person that the author has found in the book *The Sealed Nectar* (2011). Below are the results of the analysis of the person whose name has been presented previously:

Prophet

The prophet is an individual who is regarded as being in contact with a divine being and is said to speak on behalf of that being, serving as an intermediary with humanity by delivering messages or teachings from a supernatural source to other people. Other people use the word “prophet”. The word “prophet” is used by many to describe a man who is believed by many to be a messenger from God. This is said when someone who says it really believes then glorifies the one who is given the title because the "prophet" brings teachings for the survival of humans to bring these humans closer to their gods. In Islamic teachings, "prophet" is said to be a word that denotes the highest degree of a human being as a creature created by Allah who must be trusted as a bearer of teachings from Allah to guide humans to always be in the path of Allah. In this book, the word "prophet" is intended as a special word for the name as well as the title pinned on Muhammad as a messenger from Allah who was given the advantages of a normal human being. It shows that

he is someone who must be followed all his orders, deeds, and behavior. The word "prophet" in this book refers to a man named Muhammad.

- “That was very soon after the birth of Prophet Muhammad ﷺ eight months after Eyas bin Qubaisah’s rise to power over Heerah.” (Al-Mubarakfuri, 2011, hal. 16)
- “In Madinah, the Prophet ﷺ had to deal with three distinctively different categories of people with different respective problems.” (Al-Mubarakfuri, 2011, hal. 100)
- “The Prophet ﷺ, at the head of his army, marched out along the main road leading to Makkah.” (Al-Mubarakfuri, 2011, hal. 115)
- “The tyrant Abu Jahl, however haughtily and arrogantly insisted that they proceed to Badr, stay three nights there for making festivities.” (Al-Mubarakfuri, 2011, hal. 299)
- “On account of the new grave developments, the Prophet ﷺ held an advisory military emergency meeting to review the ongoing situation and exchange viewpoints with the army leaders.” (Al-Mubarakfuri, 2011, hal. 116)

The data above shows that the word prophet is only addressed to those named Muhammad ﷺ under any circumstances. The first data shows the introduction that the prophet meant is Muhammad ﷺ, then the second data is in the context of a politician or a political leader, and the next data shows the mention of the prophet still applies when he becomes a military leader.

Abu Sufyan

That name in this context only refers to someone who is the leader of the abdu syams where it is a branch of the Quraysh tribe that strongly opposes the Prophet ﷺ, but in the future he becomes a Muslim who acknowledges the apostleship of Muhammad ﷺ. Later, his descendants founded a dynasty that became the head of the Islamic government at that time called the Umayyad dynasty. The real name of Abu Sufyan was Shakhr bin Harb bin Umayyah bin Abdu Shams bin Abdu Manaf who later had his nickname Abu Sufyan bin Harb. The name was given because he was a pure descendant of Abu Syams who was the founder of a branch of the Quraysh tribe named Bani Abu Syams.

Someone who calls with the word Abu Sufyan is a person who is a follower along with people who are not his followers. In this book there is nothing that shows

someone calling or telling Abu Sufyan by his original name, namely Shakhr bin Harb bin Umayyah bin Abdu Shams bin Abdu Manaf, because in Arabic culture if someone has been given a new nickname from their original name then people have to call their nicknames, because these nicknames are the result of gifts from the chairman or people who are highly respected in their environment and if you don't use that name it is considered disrespectful to the person who gave it.

- “Abu Sufyan, on the other hand, was on the utmost alert.” (Al-Mubarakfuri, 2011, hal. 115)
- “Felling himself from his camel, he stood dramatically before Al-Ka‘bah, cut off the nose and the ears of the camel, turned its saddle upside down, tore off his own shirt from front and behind, and cried: "O Quraish! Your merchandise! It is with Abu Sufyan. The caravan is being intercepted by Muhammad ﷺ and his companions. I cannot say what would have happened to them. Help! Help!" (Al-Mubarakfuri, 2011, hal. 115)
- “They moved swiftly northward to Badr. On the way they received another message from Abu Sufyan asking them to go back home because the caravan had escaped the Muslims.” (Al-Mubarakfuri, 2011, hal. 116)

In this book there is not a single writing that mentions Abu Sufyan by his real name, namely Shakr ibn Harb, all words that refer to him only use the name Abu Sufyan in various contexts such as the data from the analysis above.

Moses

Moses is a prophet that God sent. Even though he is a prophet and apostle sent by Allah, the word "prophet" is not added to his name in this book. This is an absolutization of the word which is only attached to Muhammad ﷺ.

In this book, the word Moses only refers to one person who is a prophet sent by God to guide the Israelites to always be in God's way.

- “Moses addressing the Prophet ﷺ said: "Your followers cannot perform so many prayers. Go back to your Lord and ask for a remission in number." (Al-Mubarakfuri, 2011, hal. 80)
- “Then Al-Miqdad bin ‘Amr got up and said: "O Messenger of Allâh! Proceed where Allâh directs you to, for we are with you. We will not say as the Children of Israel said to Moses [AWS].“ (Al-Mubarakfuri, 2011, hal. 117)

The analysis above strengthens the meaning of absolute social deixis itself. Where this Moses analysis shows that the name of the data being analyzed is absolutely absolute, there are no other references besides this name.

Iblis (Satan)

- “They were however afraid that Banu Bakr, on account of old long deep-seated animosity, would attack their rear. At that critical moment, Iblis (Satan) appeared to them in the guise of Suraqa bin Malik bin Ju’sham Al-Mudlaji — chief of Bani Kinana — saying to them: “I guarantee that no harm will happen from behind.” (Al-Mubarakfuri, 2011, hal. 298)

At the text underlined word is Iblis (Satan), just the only one the word above referent to one creature. It is absolute name for the creature that have job to disturbing and inviting to the rong path. In Arabic the name Devil comes from the word Balasa لَسَ, which means 'he regrets', hence the meaning of the word Iblis 'he (thing) that causes regret.

Lord

- "As your Lord caused you (O Muhammad ﷺ) to go out from your home with the Truth, and verily, a party among the believers disliked it, disputing with you concerning the Truth after it was made manifest, as if they were being driven to death while they were looking (at it)." [Al-Qur'an 8:5, 6]." (Al-Mubarakfuri, 2011, hal. 300)

As an employer, leader, or ruler, a lord is a person or lord who has authority, control, or influence over another party. This phrase is used in the United Kingdom as a specific title for nobles who inherit the title, as well as a respectful salutation for the nobility. Lord had a broad, open, and diversified meaning in the feudal system. An overlord is someone who owns land that is governed by a lower-ranking landlord. Today, the term "landlord" is an honorific that has survived the term's use. The term is merely an honorific title that depicts the relationship between two people in terms of social strata. A person can be the lord of the land he controls, but he is still subject to the overlord or landlord, who is then subject to the king. In this context, "lord" refers to the almighty God of the Islamic religion, as read by the Prophet Muhammad ﷺ.

This analysis shows that absolute social deixis refers to someone who has a title that cannot be obtained by other people or can be said to have no equal in any context, only refers to one person as in this analysis to Muhammad ﷺ, Abu Sufyan, and Moses as reinforcement of analysis on absolute social deixis.

4.2.1 Relational Social Deixis

This second type is Relational Social Deixis. According to (Levinson, 1983) they are divided into four elements: title, title+ last name, first name, and multiple names.”. The analysis in the previous question has classified several names that have become as if al name of the person, but in fact, the known to the public is the name given by someone who is considered noble. Prophet Muhammad ﷺ who considered a noble person because he is a son who was sent by Allah to bring people back to the right path by spreading the true teachings of the teachings. Then the name is also obtained by the call that is generated as a result of seeing the behavior, physical, or expertise of the person who is given the name. This type also includes people who have a nickname followed by their family name, especially their father's name. This is done so as not to be confused and not wrong when talking about the person in question becoming a single person. In this type, someone who has a pseudonym, a nickname, or a name that is just where the name applies is categorized into this type. The following is a data analysis that strengthens the results of the analysis that has been stated in the first question above:

1. Title

Title is an addition to or a substitute for someone's name from the original name given by a group or someone who has power over the person named. A title is given to someone on the basis of appreciation, and respect, or it can also be a person's identity for behavior or habits that are identical to that person. According to (Rabbani, 2021) Title, in general, is a prefix (prefix) or suffix (suffix) added to a person's name to indicate respect, official position, academic or professional qualifications. The title here collects someone who has a name that is the result of a gift from someone who has a high position has many followers and has power over his followers. Then this title also categorizes someone's name that is pinned

from by identifiers, followers, groups, or people who agree to name someone with that name. This can happen because these people observe, feel, see, or hear which is the hallmark of a person until an agreed name is created even though there is no official meeting in deciding the naming.

In this research, there were several names obtained when collecting data based on Levinson's theory. This data shows that a person's real name can actually be added and even replaced with a new name from the results of giving a person or group who agrees to grant the title. The title even becomes an identity attached to that person, so that person is more famous by his title than by his real name until the end of his life. If people don't know a person's real name, then they assume that a person's real name is actually their title.

Abu Sufyan

- “The tyrant Abu Jahl, however haughtily and arrogantly insisted that they proceed to Badr, stay three nights there for making festivities.” (Al-Mubarakfuri, 2011, hal. 299)

or Abu Sufyan bin Harb, was one of the most powerful leaders of the Bani Quraysh in Mecca, who initially opposed Muhammad ﷺ but subsequently converted to Islam. Abu Sufyan became a prominent horseman when the Prophet ﷺ began openly preaching. He's also a poet with a lot of imagination and weight. With these two characteristics, Abu Sufyan appeared antagonistic and opposed the Prophet ﷺ's da'wah. He attempted to destroy Islam and Muslims with all his energy and efforts. When the Quraysh started a fight against the Prophet ﷺ and the Muslims, Abu Sufyan constantly helped to fuel it, and every persecution he started ended in disaster for the Muslims. Meanwhile, the devil poet Abu Sufyan would always wake up and insinuate the Prophet with caustic, filthy, and terrible phrases. For the next twenty years, Abu Sufyan remained antagonistic to the Prophet ﷺ. He never missed a chance to frighten the Prophet ﷺ and the Muslims throughout that period. A brother of Abu Sufyan wrote to him just before the capture of Mecca, encouraging him to convert to Islam before Mecca was conquered. He converted to

Islam after accepting his brother's request. History books, on the other hand, record a variety of accounts regarding Abu Sufyan's Islam.

Al-Bukhari

- “He sent six of his Companions, in another version, ten headed by Murthid bin Abi Murthid Al-Ghanawi, or, according to Al-Bukhari, ‘Asim bin Thabit, the grandfather of ‘Asim bin ‘Umar bin Al-Khattab.” (Al-Mubarakfuri, 2011, p. 187)

His father, Ismail bin Ibrahim, gave him the name Muhammad. He often used his real name Imam Tirmidhi in his comments after narrating the hadith of Sunan Tirmidhi. Meanwhile, the ruminant is Abu Abdullah. Because he was born in Bukhara, Uzbekistan, Central Asia; he was known as al-Bukhari. So his full name is Abu Abdillah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah al-Ju'fi al-Bukhari. He was born on 13 Shawwal 194 AH (July 21, 810 AD). Shortly after birth, he lost his sight.

In one story, his mother dreamed of the prophet Ibrahim. Went to him and said, “Don't be sad, in fact your child will have his sight restored thanks to your prayers for him. And the next day, Al-Bukhari was visible again. Bukhari was educated in a devout and pious family. In the book *ats-Tsiqat*, Ibnu Hibban writes that his father was known as a *wara'*, meaning he was careful about *syubhat* (doubts) about the law, especially haram things. His father was a scholar of the Maliki school of thought and a student of Imam Malik, a great scholar and expert in jurisprudence. His father died when Bukhari was still young. Bukhari studied under Sheikh Ad-Dakhili, a famous hadith scholar in Bukhara. At the age of 16, with his family, he visited the holy cities, especially Mecca and Medina, where in these two holy cities he studied with the great teachers of hadith. At the age of 18, he published his first book *Kazaya Shahabah wa Tabi'in*, memorizing the hadith books of Mubarak and Wakibin Jarrah bin Malik. Together with his teacher, Sheikh Ishaq, he collected authentic hadiths in a single book after filtering one million hadiths narrated by 80,000 source narrators into 7,275 hadiths. Bukhari had excellent memory, as his brother Rasyid bin Ismail admitted.

He is thin, neither tall nor short, has slightly brown skin, is friendly and generous and spends most of his fortune on studying.

Banu Bakr

- “They were however afraid that Banu Bakr, on account of old long deep-seated animosity, would attack their rear. At that critical moment, Iblis (Satan) appeared to them in the guise of Suraqa bin Malik bin Ju’sham Al-Mudlaji — chief of Bani Kinana — saying to them: "I guarantee that no harm will happen from behind." (Al-Mubarakfuri, 2011, hal. 298)

One of the tribes of the Quraish is called the Bani Bakar, or Bani Bakr. The protagonist of Bani Bakar possesses formidable fighting skills. The Bani Bakr and the Bani Khuza'ah were longtime enemies that persisted until Muhammad's prophetic career.

One of the Quraiys tribe's tribes is the Bani Bakar. The married males who belonged to the Bani Bakar tribe were renowned for their honorable combat practices. When the war was ready to break out, their married women enjoyed reciting poetry. There are phrases in this poem that encourage husbands to win battles. The Quraysh tribe's victory over the Persians in the Dzi Qar War serves as one illustration of this.

It was well known that the Bani Bakr and the Bani Khuza'ah were bitter foes. But the two tribes agreed to a ceasefire following the establishment of the Treaty of Hudaibiyah. The Hudaibiyah Treaty was only in effect for two years. In the eighth year of the Hijriah, the Quraysh tribe, led by Abu Sofyan, broke this pact. The Treaty of Hudaibiyah was revoked when the Quraysh clan supported the Bani Bakr in their conflict with the Bani Khuza'ah.

Banu Lihyan

- “When they reached a spot called Ar-Raji‘ between Rabigh and Jeddah, a hundred archers of Banu Lihyan clan surrounded the place and attacked them.” (Al-Mubarakfuri, 2011, p. 187)

Muhammad is seeking justice for the ten Muslims who were killed during the Al Raji Expedition. Banu Lahyan was the result of a bitter blood feud between the Muslims and the Quraysh and Arabs, and was situated in the center of the Hijaz on the outskirts of Mecca.

Muhammad took advantage of this unique opportunity to exact revenge on the Banu Lahyan as the allied Confederacy's authority weakened and they started to loosen up and retreat from the unfavorable balance of power.

Abu Bara'

- “Abu Bara' — ‘Amir bin Malik — nicknamed ‘Spear Player’ came to the Messenger of Allāh [pbuh] in Madinah. The Messenger of Allāh [pbuh] called him to embrace Islam but he neither agreed nor refused.” (Al-Mubarakfuri, 2011, p. 188)

Abu Bara' bin 'Amir bin Ghanm from Bani Ghanm bin Adi bin Najjar originates from Bani Khazraj from Bani Azad; Al-Barra' bin Malik bin an-Nadhr bin Dhamdham bin Zaid bin Haram bin Jundab). He is from the lineage of Anas bin Malik, whose mother was Umm Sulaim bint Milhan, and is the brother of the Prophet's servant. Al-Barra' joined the Prophet Muhammad and participated in every conflict that followed the Battle of Badr, as well as the Bai'at of Ridwan. The Prophet then stated: "Many people draw no attention to themselves because of their matted, dusty hair and two pieces of rotting clothing, yet if they beg Allah to condemn them, He would undoubtedly do so. Among those individuals is Al-Barra bin Malik. Additionally, Al-Barra's voice is acknowledged to be good.

Ibn Ishaq

- “I expect them to accept." "I am afraid the people of Najd will kill them." Said the Messenger. But he replied, "I will protect them." Ibn Ishaq confirms that forty men were sent to them; but As-Sahih states that they were seventy — Al-Mundhir bin ‘Amr, one of Bani Sa‘ida, nicknamed ‘Freed to die’ — commanded that group, who were the best and most learned in the Qur’ân and jurisprudence.” (Al-Mubarakfuri, 2011, p. 188)

About 85 years after the Hijrah to Medina, Ibn Ishaq was born in Medina. He is therefore a Tabi'in. He stayed at Medina until 750, when the Umayyads were

supplanted by the Abbasids in the caliphate. Following that, it was claimed that he traveled between Iran and Iraq before passing away in Baghdad in 768.

Ibn Ishaq's ancestry remains Iraqi. Yasir, his grandfather, was from the old city of 'Ain at-Tamar, which was not far from Kuffah. When Yasir was still a little boy, he was taken prisoner by Khalid bin Walid during his conflict with Kisra, the Persian king. His grandfather then resided in Medina. Ibn Ishaq spent his formative years in Medina. Then he went to Alexandria, Egypt, in 115 AH. Here, he recounts hadiths from the likes of Tsamamah bin Syafi'i, Yazid bin Hubaib, and Ubaidillah bin Mughirah. He then proceeded to Kuffah, al-Jazirah, Ray, and Hirah before arriving in Baghdad. He took up residence and started his study in this final location.

Al-Mansur, the caliph who ruled Baghdad at the time, learned about Ibn Ishaq's wisdom. After inviting him to the palace, the monarch gave the order to write a book that would include tales from the time of the Prophet Adam Alaihi Salam until the present. Caliph al-Mansur left a duty that Ibn Ishaq finished. A masterpiece named Sirah Nabawiyah.

Abu Jahl

- “The tyrant Abu Jahl, however haughtily and arrogantly insisted that they proceed to Badr, stay three nights there for making festivities.” (Al-Mubarakfuri, 2011, hal. 299)

Amr ibn Hisham or Abu Jahal, was a Quraysh nobleman who belonged to the same tribe as Prophet Muhammad. He is a symbol of Islamophobia and anti-Muslim bigotry. Because of his animosity and enmity, the Prophet Muhammad bestowed the title of "Pharaoh of this Ummah" upon him. Abu Jahal was a member of the Banu Makhzum family and was well-known in the Arab world for his generosity and forewarning. He was also raised by parents who turned their home into a gathering point for the local community to solve problems and make decisions. Even so, the Arabs observed a day of sadness and commemoration on the anniversary of his death. Regrettably, his motives for kindness and giving differ slightly. He desired to speak in public and achieve respect and status among the

citizens. 'Father of Ignorance,' Abu Jahal signifies. Abu Jahl was also known as Abul Hakam, which meant "father of wisdom" among the Quraysh. In front of his tribal seniors and elders, he referred to this. A person must be forty years old or older to attend this exclusive gathering. However, Abul-Hakam, who was 30 years old at the time, was able to attend because he possessed the wisdom, intelligence, and depth of understanding that led the Quraysh elders to trust his judgment and rely on him as an elite member of their assembly. However, when Muhammad was chosen as Allah's prophet and sent to guide his people and the world from darkness to light, he was dubbed Abu Jahal: the father of ignorance. Because of Abu Jahal's hostility, enmity, and cruelty toward Islam and the Muslims, the Messenger of Allah bestowed this moniker upon him. Prophet Muhammad despised it when good people were given excellent titles and vice versa, and he despised it even more when good people were given terrible titles.

Abu Lahab

- “They therefore swiftly mustered almost all of their forces and none stayed behind except Abu Lahab, who delegated someone who owed him some money.” (Al-Mubarakfuri, 2011, hal. 298)

Abu Lahab was the elder brother of Abdullah, the Prophet Muhammad's father. Abdul 'Uzza bin Abdul Muttalib was his birth name. The Quraysh worship an idol by the name of 'Uzza. He is known as "Abu Lahab," which, when translated into Indonesian, means "Mr. Nyala," due to the attractiveness, brightness, and good looks of his face. His spouse was Arwa, Muawiyah's maternal aunt and the sister of Abu Sufyan Sakhar bin Harb. "Mother of beauty" is what the Arabic word "Ummu Jamil" means, and it is Arwa's title. The Prophet Muhammad and Abu Lahab had a cordial connection prior to his selection as an apostle. In one account, Abu Lahab celebrated the birth of Muhammad with great joy. For Abdullah, Muhammad's father, who passed away when he was a little boy, he saw him as a replacement. Before Halimatus Sa'diyah arrived from the Bani Sa'ad village, Abu Lahab even sent his young female slave Tjuangbah to care after Muhammad. Ruqaiyah, the daughter of the Prophet Muhammad, wed Utaibah, the daughter of Abu Lahab.

Abu Bakr

- “Abu Bakr was the first who spoke on the occasion and assured the Prophet ﷺ of the unreserved obedience to his command.” (Al-Mubarakfuri, 2011, hal. 300)

Abu Bakr Ash-Siddiq was a close companion of the Prophet who was among the first to convert to Islam. Because of his position as the first person to justify the Prophet Muhammad's teachings, he was given the title Ash-Shidiq. Abu Bakr was not just the Prophet's closest companion and most valuable friend, but also his father-in-law. He is noted for participating in a variety of Muslim activities, including battle, preaching, and converting people to Islam. Following the Prophet Muhammad's death, Abu Bakr was appointed caliph to head the Muslims. Read also: Umar bin Khattab, the Prophet's Friend Who Tried to Kill Him. Early years Abdul Kaaba was Abu Bakr's true name. He is a descendant of a wealthy family from the Quraish tribe, Bani Taim, who was born in Mecca in the year 573. Abu Quhafah Uthman was his father's name, and Salma bint Sakhar was his mother's. Abu Bakr had spent most of his childhood playing with camels and goats, which he adored. He was given the moniker Abu Bakr, which means "father of camels," because of his fondness for camels. He moved to Syria with his father when he was approximately ten years old to trade, which had been the cornerstone of his family's economic existence. This is what prompted Abu Bakr to travel to Yemen, Syria, and other countries on business. Abu Bakr became a wealthy trader and climbed in social rank as a result of his economic success. Later, he was named the head of the tribe in his group. Umar bin Abdul Aziz, the Fifth Rashidun Khulafaur, is also worth reading.

Furthermore, Abu Bakr was a well-educated man who could read and write and enjoyed poetry. At the time, this was an extremely unusual occurrence among the Quraysh. He frequently visits Ukaz's yearly festival and participates in poetry symposiums. Abu Bakr was well-versed in the history and politics of Arab tribes due to his remarkable intelligence. Accepting Islam Abu Bakr was on a business trip to Yemen when the

Prophet Muhammad announced that he was Allah's messenger. He encountered an astrologer along the road who foretold that the long-awaited prophet had arrived. When Abu Bakr came from Yemen, his associates informed him that Muhammad had announced himself to be Allah's messenger. Also see: Khalid bin Walid, also known as the Sword of Allah, was a companion of the Prophet. When Abu Bakr heard the Prophet Muhammad SAW's offer, he quickly accepted it and embraced Islam without hesitation. Because the Prophet Muhammad SAW was known for his honesty, purity of heart, and clarity of thought, Abu Bakr trusted him completely. After the Prophet Muhammad, Abu Bakr was one of the first 10 persons to adopt Islam. The Prophet then gave Abu Bakr the name Abdullah, which signifies Allah's servant.

Banu Bakr

- “They were however afraid that Banu Bakr, on account of old long deep-seated animosity, would attack their rear. At that critical moment, Iblis (Satan) appeared to them in the guise of Suraqa bin Malik bin Ju’sham Al-Mudlaji — chief of Bani Kinana — saying to them: "I guarantee that no harm will happen from behind." (Al-Mubarakfuri, 2011, hal. 298)

The Banu Bakr bin Wa'il, or simply Banu Bakr, were an Arabian tribe that were part of the huge Rabi'ah branch of Adnanite clans, which included Abd al-Qays, Anazzah, and Taghlib. Before Islam, the tribe is said to have fought a 40-year struggle with its Taghlib relatives known as the War of Basous. Tarafah, a pre-Islamic poet, was a Bakr member. Bakr's territories were originally in Najd, in central Arabia, but most of the tribe's bedouin portions relocated northwards shortly before Islam, settling in Upper Mesopotamia, on the upper Euphrates. This tribe gave their name to the Diyar Bakr area and, subsequently, the city of Diyarbakr in southern Turkey. The Bani Bakr ibn Abd Manat tribe, who dwelt in the Hejaz and had key connections with Muhammad, is different.

Bani Sa'ida

- “I expect them to accept.” “I am afraid the people of Najd will kill them.” Said the Messenger. But he replied, “I will protect them.” Ibn Ishaq confirms that forty men were sent to them; but As-Sahih states that they were seventy — Al-Mundhir bin ‘Amr, one of Bani Sa‘ida, nicknamed ‘Freed to die’ — commanded that group, who were the best and most learned in the Qur’ân and jurisprudence.” (Al-Mubarakfuri, 2011, p. 188)

During Muhammad's tenure in Medina, the Bani Sa'idah (Arabic: ساعدة بنو, translit. Banu Sā'idah) belonged to the Bani Khazraj clan. Banu Sa'idah bin Ka'ab bin al-Khazraj is the tribe's complete name.

The majority of the clan worshipped idols prior to turning to Islam, and these were destroyed at the coming of Islam. The Medina Constitution mentions its Jewish clients or sympathizers.

Following Muhammad's death, the Ansar assembled to swear allegiance to Sa'ad bin Ubadah of Bani Sa'idah, who rose to prominence and influence in their community. Abu Bakr was crowned as the first caliph of the Rashidun caliphate as a consequence of this gathering, which took place in the clan's courtyard (Saqifah).

The General Comander =-in-Chief

- “The General Commander-in-Chief was the Prophet ﷺ, of course.” (Al-Mubarakfuri, 2011, hal. 296)

The war is known in Arabic as *ghazwah* and *sariyya*. Both engaged Muslims, but the *ghazwah* was followed directly by Allah's Messenger, whilst the *sariyya* without him. Throughout Islamic history, there have been over 25 *ghazwahs*. Only nine of these wars, however, ended in warfare. The rest is completed when the enemy surrenders or peace is achieved. The Battle of Badr, Battle of Uhud, Battle of Khandaq (the Trench), Battle of Khaibar, Fathu of Makkah, Battle of Hunain, and Battle of Tabuk were among these battles. On the 17th of Ramadan in the second year of Hijriyah, or March 17, 624 AD, the Battle sconflict, which encompassed almost 300 Muslims. The conflict resulted in the deaths of 70 infidels and the capture of another 70. Meanwhile, 14 members of the

Muslim community were martyred. Uhud, the next big fight, was not as successful as Badr. In the battle on 7 Shawwal in the third year of Hijriyah, the Muslims were scattered and killed (22 March 625 AD). Other wars, like as Khandaq and Fathu Makkah, resulted in various outcomes. Despite the intense tension, the two did not end in bloodshed. Allah requires Muslims to battle against those who oppose Islam, however there are several caveats. "And fight in the way of Allah those who fight you, (but) do not transgress, since Allah does not like those who transgress," says Surah al-Baqarah verse 190.

The Prophet Muhammad, as commander of the struggle to defend Islam, did not follow Allah's instructions. All of this was reflected in the conflicts he conducted, including military plans and prisoner of war treatment. Apart from that, Allah's Messenger was known as a commander who could instill dread in his adversaries, knew how to collect information about the enemy's strength, and encouraged his people to face Allah's enemies without fear.

Chief Bani Kinana

- “They were however afraid that Banu Bakr, on account of old long deep-seated animosity, would attack their rear. At that critical moment, Iblis (Satan) appeared to them in the guise of Suraqa bin Malik bin Ju’sham Al-Mudlaji — chief of Bani Kinana — saying to them: "I guarantee that no harm will happen from behind." (Al-Mubarakfuri, 2011, hal. 298)

The Bani Kinanah are a notable Arab tribe who inhabit primarily in the Hejaz and Tihamah regions of Saudi Arabia's western area. Many additional Arab tribes descended from the Bani Kinanah, including the Banu Quraysh, the Prophet Muhammad's tribe. Kinanah bin Khuzaimah bin Mudrikah bin Ilyas bin Mudhar, a descendent of Bani Mudhar from Bani Adnan, was the individual who gave birth to this tribe. Kinanah bin Khuzaimah has many descendants, but Al-Nadhar, Malik, Milkan, Amir, Amru, and Abdul Manat are frequently mentioned. Except for An-descendants, Nadhar's who are known as Banu Quraysh, everyone else is known as Bani Kinanah. Bani Kinanah tribes resided near Mecca in pre-Islamic times; Banu Hudzail to the southwest, Banu Asad bin Khuzaimah to the northeast. The Bani

Kinanaah are supposed to have joined forces with Umar bin al-Khattab in the early days of Islam's development and expanded to various parts of the Caliphate. Because so many of them went to Egypt, particularly in the 6th century Hijri, Egypt was dubbed *Ardh Kinanaah*, or "country of the Kinanaah tribe."

Banu Zarrah

- “Abu Jahl’s threats and insistence notwithstanding, Banu Zarrah, acting on the advice of Al-Akhnas bin Shuraiq, broke away and returned to Makkah.” (Al-Mubarakfuri, 2011, hal. 300)

Banu Zuhrah is a Quraysh clan that, together with the rest of Mecca, helped protect the Kaaba. Banu Zuhrah was descended from Zuhrah bin Kilab, the younger brother of Qushay bin Kilab, the first ruler of Mecca and protector of the Kaaba. Important characters in Islam were born from Zuhrah's offspring, including the Prophet's mother, Aminah bint Wahab, and her grandpa, Wahab bin Abdu Manaf bin Zuhrah, who became the Zuhrah lineage. Then came Sa'ad bin Abi Waqqas, the commander of the Al-Qadisiyyah fight, who professed his allegiance to Islam.

Banu Hasyim

- “Banu Hashim were also inclined to break away, but Abu Jahl’s threats made them desist from that idea.” (Al-Mubarakfuri, 2011, hal. 300)

Banu Hashim (Arabic: Banu Hashim) is a Quraysh clan that is named after Hashim bin Abdul Manaf. Hashim is the father of the Prophet Muhammad's grandfather. Al-Hasyimiyyun is another name given to members of this tribe (English: Hashemites). The title Sayyid is given to these descendants, especially those who can trace their genealogy back to Muhammad through his daughter Fatima. Banu Hashim is a Quraysh clan. An al-Hasyim is a member of the Bani Abdul Manaf clan, the Quraysh tribe's most revered clan. Other Banu Abdul Manaf clan branches were the Bani Muttalib and Bani Abdus Shams, both of which were derived from the Bani Umayyah. After conquering the Umayyads, the Bani Hasyim also sent down the Bani Abbasids, who took over the caliphate. Abdul Manaf literally translates to "servant (servant) of Manaf." Meanwhile, in pre-Islamic days, Manaf was one of the gods revered by the Arabs of the Quraish tribe and its environs. Hashim bin Abdul Manaf is referred to by the tribe. The Bani Hashim,

commanded by Abu Talib and his brothers, were responsible for supplying food and drink to visitors visiting the Kaaba, which was erected by Ibrahim, every year. More than 300 idols from different tribes were installed within the Kaaba during the time.

The Helpers

- “The little army was divided into two battalions, the Emigrants with a standard raised by ‘Ali bin Abi Talib, and the Helpers whose standard was in the hand of Sa‘d bin Mu‘adh.” (Al-Mubarakfuri, 2011, hal. 296)

The word "helper" has a fairly broad definition. In this case, the Helpers are defined as mankind's helpers from the age of ignorance (jahiliyyah), when they are surrounded by inhumane behaviors until they become beliefs or religions that they profess to be the result of human actions that appear to make a fool of themselves in front of a statue they perceive as god. The Messenger of Allah ﷺ was born to usher humanity, particularly in the Arab world, into a new period in which all harmful behaviors that are incompatible with Allah's religion must be abandoned in order for future human life to be good and proper. The Helpers is also mentioned in the Bible, which addresses Allah's Messenger as the prophet of the end times, the seal of the prophets.

2. Title +Last Name

The meaning of this type strengthens the results of the analysis in the previous question above. In this type, it explains the meaning or the person behind the name is written along with the father's name on the back of the name. His first name also not only the name that he was born with. The first name of every Arab can be a nickname, nickname, title, or his own real name when he was born.

Title + last name is one type of social deixis relational which refers to a name with the last name characteristic. In addition to the last name, this type also refers to someone who has a real name that was given when that person was born. This type combines two names that are attached to someone from birth, or that are pinned to make it clearer what is being referred to. This book has an Arabic cultural

background, of course, there are differences from the background experienced by Levinson as the originator of this theory. The results of the author's analysis in this study found a very striking characteristic that distinguishes names produced from Arabic culture. A striking characteristic is found in a person's last name which is embedded from when he is born until he dies, every Arab name is always followed by "bin or binti" which means "son or daughter" of their respective fathers. There are several data that have been analyzed by the author including:

Abu Lubabah bin ‘Abdul Mundhir

In this context, the word Abu Lubabah bin Abdul Mundzir is only pinned on a man who became an administrator of the city of Medina when the Badr war took place.

This name is included in the Title + Last Name because it has a last name that confirms it as a last name. In this context, the name Abu Lubabah is only attached to a son from Abu Mundhir. This last name is an identity that clarifies the reference to someone named Abu Lubabah son of Abu Mundhir.

- “Disposition of the affairs of Madinah was entrusted to Ibn Umm Maktum but later to Abu Lubabah bin ‘Abdul Mundhir.” (Al-Mubarakfuri, 2011, hal. 115)

Abu Lubabah was a Nuquba (a leader of one of the Ansar factions), a noble companion, and a battle knight who lived from the time of the Prophet SAW until the time of Caliph Ali bin Abi Talib. Thank you, Allah. According to legend, not long after the Prophet SAW arrived in Medina and drafted the Shari'a and imparted some of the laws sent by Jibril from Allah, news of the Battle of Badr, a fight between Muslims and Mecca's Quraysh, arrived. Knowing that the Prophet SAW was preparing to travel to war, Abu Lubabah took the initiative to help him prepare. Before approaching the Prophet SAW and going to war with him, he made sure he had a set of swords and armor. But fate had other plans. The Prophet SAW told Abu Lubabah not to join the conflict because Medina had no one to protect it. "Keeping the city and its contents secure is no less vital than fighting on the battlefield," he said. Abu Lubabah obeyed the Prophet SAW's commands with enthusiasm. Abu

Lubabah was excellent at carrying out orders. Abu Lubabah took the initiative to prepare all kinds of additional combat weaponry because he did not go to war. While constructing additional war weapons, Abu Lubabah was always frantically going in and out of the city to learn the latest news about the Prophet SAW and the Muslims who had gone to fight. The Battle of Badr erupted on the 17th of Ramadan, the second year of Hijri. The Muslims were victorious after a nearly two-hour battle. The information reached Abu Lubabah. Joyful shouts erupted from Abu Lubabah and all the Muslims in Medina. However, not for the Jews. The Jews openly expressed their envy for Abu Lubabah and all the Muslims who were having a good time.

The data above is the only data that the researcher found in this book. This shows that the word Abu Lubabah bin Abdul Mundhir was written in this book as an embedded name when he was in his work environment, in this case he worked as a friend of the Prophet Muhammad ﷺ who was assigned as the administrator of the city of Medina during the Badr war replacing Umm Maktum.

Mus'ab bin 'Umair Al-Quraishi Al-'Abdari

- “The general leadership was given to Mus'ab bin 'Umair Al-Qurashi Al-'Abdari, and their standard was white in colour.” (Al-Mubarakfuri, 2011, hal. 296)

Mus'ab bin 'Umair Al-Qurashi Al-'Abdari is one of the Prophet Muhammad's companions who converted to Islam in the early days of Islam. He was born and nurtured in a happy environment. Because of his stunning features, money, bright brain, and fine character, he became a byword for Meccan girls as a teenager. Mus'ab bin 'Umair bin Hasyim bin Abdu Manaf al-'Abdary al-Qursy is his real name. Known as the 'Safir al-Islam' (Ambassador of Islam) and the 'Mush'ab al-Khoir' (Wise Mus'ab), 'al-Qori' is a Muslim leader (reader). He's one of the brave companions. He was 40 years old when he died as a martyr in the year 3 Hijri. He was the first ambassador ever sent by the Prophet to Medina, along with twelve men who had recently converted to Islam from Yathrib (now Medina), to take part in the pledge of 'first Aqobah.' The argument for his deployment was that he might instruct

others. This is the Islamic history of the term "ambassador" (sapphire) or "ambassador."

Mus'ab bin Umair was descended from a noble Quraysh family. After the Prophet Muhammad was appointed as a prophet and spread the religion of Islam, he was one among the first companions to embrace Islam. After the people of Medina gathered to profess Islam, the Prophet Muhammad despatched Mus'ab bin Umair to spread and teach Islam in Medina. He remained in Medina till the Prophet Muhammad moved there. At the Battle of Uhud, Mus'ab bin Umair was martyred.

‘Ali bin Abi Talib

As supporting data on meaning in the context of this research, the word 'Ali bin Abi Talib is one of the further supporting data. This word was chosen because there are many mentions of this word on the research object of the researcher.

In this book the word 'Ali bin Abi Talib is written in almost every chapter that is told. In this context the word 'Ali bin Abi Talib becomes one of the names that cannot be found in this book. This shows that the word 'Ali is a title embedded in a person who is a friend and son-in-law of the Prophet Muhammad ﷺ which makes the word show his real name as well as his nickname under any circumstances. Then bin Abi Talib is the name attached to someone who is the son of Abi Talib, this shows that everyone who mentions his name knows himself as the son of Abi Talib. Below is the data that the researcher included which shows that there are no other words that represent him besides the words 'Ali and 'Ali bin Abi Talib.

- “The standard was white in colour and entrusted to ‘Ali bin Abi Talib to carry.” (Al-Mubarakfuri, 2011, hal. 115)
- “The Messenger of Allâh ﷺ himself, ‘Ali and Murthid bin Abi Murthid Al-Ghanawi had only one camel.” (Al-Mubarakfuri, 2011, hal. 115)
- “The little army was divided into two battalions, the Emigrants with a standard raised by ‘Ali bin Abi Talib, and the Helpers whose standard was in the hand of Sa’d bin Mu’adh.” (Al-Mubarakfuri, 2011, hal. 115)
- “In the evening of the same day, he despatched three Emigrant leaders, ‘Ali bin Abi Talib, Az-Zubair bin Al-‘Awwam and Sa’d

bin Abi Waqqas to scout about for news about the enemy.” (Al-Mubarakfuri, 2011, hal. 118)

Ali was the first man to believe in the revelation, or the second person after Khadijah, the Prophet's wife. Ali was roughly ten years old at the time. Ali learned a lot directly from the Prophet SAW when he was a teenager after revelation came down because, as a foster child, he had the opportunity to always be near to the Prophet. This continued until he became the Prophet's son-in-law. This is proof for some Sufis that the Prophet taught special lessons on spiritual things (spirituality in English or what the Salaf prefers to call 'Ihsan') or what became known as Sufism to him but not to the disciples. -students or other acquaintances. Because all that the Prophet acquired in terms of Shari'ah, or Islamic religious principles that govern worship and society, must be transferred and taught to his people, whereas spiritual matters can only be given to select persons with their respective capacities. Ali was raised by the Prophet in all parts of Islamic knowledge, both zhahir (external) or sharia and inner (interior) or tasawuf, and he grew up to be a very brilliant, brave, and smart young man.

Ali was very devoted to the Messenger of Allah until one day, Ali was willing to sleep in the Prophet's room in order to deceive the Quraysh, who were planning to stop the Prophet from migrating. He slept, giving the idea that the Prophet was resting, thus they discovered Ali napping in the early morning, after the Prophet had left one night's travel behind and retreated to Medina with Abu Bakr.

The analysis above shows that there are no words indicating the replacement of the name 'Ali bin Abi Talib except with his first name. This shows that in any context he is still named 'Ali bin Abi Talib which makes indirectly a nickname for professionalism when he is at work.

Omaiyah bin Khalaf

- “‘Abdur-Rahman bin ‘Awf and Omaiyah bin Khalaf had been close friends during the pre-Islamic era. When the battle of Badr ended, ‘Abdur-Rahman saw Omaiyah and his son among the captives. He threw away the armour he had as spoils, and walked

with them both. Bilal, the Prophet [pbuh]'s caller for prayer, saw Omayyah and soon all the torture he had been put to at the hand of this man dawned upon him, and swore he would have revenge on Omayyah. 'Abdur-Rahman tried to ease the tension and address embarrassing situation amicably but with no success.' (Al-Mubarakfuri, 2011, p. 141)

According to history, the richest Quraish trader on the Arabian Peninsula, Khalaf bin Habib bin Wahab bin Hudzafah, was the father of Umayyah bin Khalaf. Umayyah has been taught the value of money since she was a young child. This is what ultimately causes him to develop into a stingy and greedy person. He believes that idols are a source of money that must be preserved, even at the cost of his own life and soul. Umayyah was likewise prepared to do whatever it took to become wealthy, including lying. This practice persisted up until the arrival of the Prophet Muhammad and the teachings of Islam. Following the prophetic year, The Prophet urged the people of Mecca to abandon their worship of statues and idols and to begin worshipping Allah.

The Prophet Muhammad's preaching caused the Umayyah to feel threatened. He took a number of actions to challenge the Prophet's introduction of Islamic beliefs. Umayyah charged the teachings of the Prophet of being associated with shamanic rituals, insanity, and witchcraft. In order to reach a compromise, Umayyah also met with Prophet Muhammad. He acknowledged that if the Messenger of Allah desired to worship other gods, then he would be happy to worship Allah. Naturally, the Prophet Muhammad vehemently refused this proposal. However, the Umayyah persisted in their efforts to hinder the Prophet Muhammad's teachings from proliferating. After a protracted battle, Umayyah managed to get some people to mock the Prophet. When the Prophet realized this, he decided to show patience and forgo taking revenge on those who had made fun of him.

In addition to his reputation as a miser, Umayyah bin Khalaf was also regarded as a vicious person. He often subjected some of his slaves to cruel torture. Bilal bin Rabah was one of his slaves who was tortured because he chose to become an Islamic convert. In addition to his reputation as a miser, Umayyah bin Khalaf

was also regarded as a vicious person. He often subjected some of his slaves to cruel torture. Bilal bin Rabah was one of his slaves who was tortured because he chose to become an Islamic convert.

Qais bin Abi Sa'sa'ah

- “Az-Zubair bin Al-‘Awwam was appointed to the leadership of the right flank, Al- Miqdad bin ‘Amr to lead the left flank, and the rear of the army was at the command of Qais bin Abi Sa'sa'ah.” (Al-Mubarakfuri, 2011, hal. 296)

Hazrat Qais bin Abi Sa'sa was a Medina resident and an Ansari. Amr bin Zaid was Hazrat Qais's father, but he was more widely referred to as Abu Sa'sa. Shaibah bint Asim was the name of Hazrat Qais's mother. Along with seventy Ansar, Hazrat Qais took part in the Bai'at held at Aqabah. In addition, he was honored to take part in the Battles of Uhud and Badr.

The Holy Prophet pbuh and his army set up camp in Buyut as-Suqya, which is on the outskirts of Medina, before leaving for the Battle of Badr. From there, some young people who were excited to go with the Holy Prophet pbuh, who had also arrived, were turned back. Next, the Holy Prophet pbuh gave his companions instructions to get water from Suqya's well. After taking a sip of its water, he prayed close to Suqya's homes. The Holy Prophet pbuh gave Hazrat Qais bin Abi Sa'sa the task of counting the Muslims before leaving Suqya. He was also given the responsibility of managing the water arrangements at that time. Following that, the Holy Prophet pbuh remained in the vicinity of Bir-e-Abi Inaba's well, which is roughly 2.5 kilometers from the Prophet's Mosque. Hazrat Qais counted the people after being instructed by the Holy Prophet pbuh to do so, and he reported to the Messenger pbuh of Allah that the total number of individuals was 313. This number pleased the Holy Prophet pbuh , who added that Talut's companions shared the same number.

Suraqa bin Malik bin Ju'sham Al-Mudlaji

“They were however afraid that Banu Bakr, on account of old long deep-seated animosity, would attack their rear. At that critical moment, Iblis (Satan) appeared to them in the guise of Suraqa bin Malik bin Ju'sham

Al-Mudlaji — chief of Bani Kinana — saying to them: "I guarantee that no harm will happen from behind." (Al-Mubarakfuri, 2011, hal. 294)

Suraqa bin Malik bin Ju‘sham Al-Mudlaji was a member of the Kinana tribe, which is a part of the Adnani branch of Arabs, just like its sub-tribe, the Quraysh. Being the sole Qurayshite man to track down Muhammad and Abu Bakr during their flight to Medina in the hopes of obtaining the bounty the Qurayshite people had placed on their heads, he was a talented horseman. The Islamic tradition views these miraculous events as divine intervention, thus he was powerless to halt them. Later on, he became an Islamist.

According to Al-Bukhari's Sahih (Al-Bukhari, 2010), after three days of silence in the Tsur cave, the guide that Abu Bakar ra had hired followed them with two mounts that Abu Bakar had prepared. Amir bin Fuhairah, an Abu Bakar slave, was also present with the group. Then these four set out to travel via the outskirts of Medina. With a composed gait, Rasulullah SAW continuously recited the name of Allah SWT. Abu Bakar, on the other hand, appeared nervous. He glanced back a lot. He was terrified that the Quraysh would come after him. That day, when lunchtime arrived and the road was empty, Allah SWT elevated a plain, giving it a shade.

They came to a standstill behind this ridge. Using his hands, Abu Bakr flattened the dirt and laid out a mat so the Prophet may have a place to rest. In addition, he extended an invitation to the Prophet to rest in the ready area. Abu Bakr then emerged to assess the circumstances. A shepherd arrived at their location nearly simultaneously with the intention of finding refuge. When Abu Bakr asked this individual, he revealed that the shepherd was a Meccan citizen. After letting them drink milk from one of his goats, the shepherd let them carry on with their journey. Abu Bakr traveled on the back of Rasulullah SAW's horse at all times.

‘Ukashah bin Mihsan Al-Asdi

- “On the day of Badr, the sword of ‘Ukashah bin Mihsan Al-Asdi broke down so the Prophet [pbuh] gave him a log of wood which he shook and it immediately turned into a long strong white sword. ‘Ukashah went on using that same sword in most of the Islamic conquests until he died in the process of the apostasy wars.” (Al-Mubarakfuri, 2011, p. 141)

Ukasyah bin Mihshan bin Harsan Al-Asadi was one of the heroes who was born on the battlefield of Badr. He struck so hard at the fight that his sword snapped.

When Rasulullah SAW saw this, he came up to Ukasyah and gave him a tree branch, telling him to "fight with this, O Ukasyah." The moment the tree branch was taken from the Prophet SAW and moved, it transformed into a long, powerful, gleaming, and keen sword. Ukasyah persisted in fighting until Allah granted the Muslims the victory. In all of Ukasyah's battles, with or without Rasulullah SAW, the sword that would subsequently be called "Al 'Aun" became his go-to weapon. Likewise, a weapon made from a twig that the Prophet SAW gave to Ukasyah faithfully accompanied him when he died a martyr in the Riddah War.

Thalhah bin Ubaidillah

- “When their return from Syria approached, the Prophet ﷺ despatched Talhah bin ‘Ubaidullâh and Sa‘id bin Zaid northward to scout around for any movements of this sort.” (Al-Mubarakfuri, 2011, hal. 294)

Talhah bin Ubaidillah, whose Thalhah means "tree," was a friend of the prophet and a member of the Quraish tribe. Talhah was one of the first eight people to convert to Islam. 'ash-syahidul al-hayyu' was Talhah's moniker for the eagle of Uhud's day... During the Battle of Uhud, he served as a shield for the Prophet Muhammad. He was subsequently killed in the Jamal War after being shot. Talhah bin Ubaidillah is a generous and generous person. Talhah became an Islamic convert thanks to his uncle's son, Abu Bakr As Sidiq ¹. Talha bin Ubaidillah bin Uthman bin Amru bin Ka'ab bin Sa'ad bin Taim bin Murrah bin Ka'ab bin Lu'ai, Talha bin Ubaidillah bin Uthman bin Amru bin Ka'ab Ash-Sha'bah bint Al Hadrami, Al-Ala"s sister, was his mother's name. This woman has stated that she is a Muslim. He was a young Quraysh who decided to become a merchant. Talhah, despite his youth, has an advantage in trading methods; he is smart and clever, therefore he can outsmart senior traders.

Talhah's decision to convert to Islam was a life-changing experience. Talhah bin Ubaidillah and his party once traveled to Sham. Talhah bin Ubaidillah had an interesting incident at Bushra that changed the trajectory of his life.

Suddenly, a priest called out to the traders asking for Mecca traders, requesting the arrival of someone named Ahmad bin Abdullah bin Abdul Muttalib. He claims that this individual will appear as the cover of the Prophets this month and that they will subsequently migrate from Mecca to a dark rocky country with many date palm trees, and then to fertile and prosperous land producing water and salt. The priest recommended Talha to tact the individual in question right away.

Talhah bin Ubaidillah was so moved by the priest's comments that he bypassed the trading caravan in the market and proceeded straight to Mecca. He asked his family as soon as he arrived in Mecca. He learned that Abu Bakr had regarded Muhammad bin Abdullah as a prophet and had trusted him. Abu Bakr, he knew, was a kind, merciful, and gentlemanly as a trustworthy and upright merchant. They are good buddies, and many people enjoy his assembly because he is a Quraysh historian.

Abu Hudhaifah bin 'Utbah

- "When the Prophet [pbuh] ordered that the corpses of the polytheists be dropped into an empty well, Abu Hudhaifah bin 'Utbah looked sadly at his dead father, who fought on the side of the polytheists. The Prophet [pbuh] noticed that and asked him about it. Hudhaifah said that he had never held the least doubt that his father met his fate deservedly, but added that he wished he had been guided to the path of Islam, and that is why he felt sad. The Prophet [pbuh] whispered in his ears some comforting words." (Al-Mubarakfuri, 2011, p. 141)

Al-Qurasyi, Abu Hudzaifah bin Utbah bin Rabiah bin Abdus Shams bin Abdi Manaf. He was a prominent character among friends and belonged to the first generation of Muslims. Allah is a combination of goodness and dignity. Before the Prophet turned Al-Arqam's home into a hub for preaching, he became a Muslim. Utbah bin Rabiah, his father, was a Quraish leader who vehemently disagreed with the Prophet's teachings. At the Battle of Badr, his father and other Quraysh figures perished.

In addition, he moved to Habasyah before coming back to Mecca and staying with the Prophet until his migration to Medina. The Prophet and Abbad bin Bisyr Al-Ansari bonded together in a brotherly tie. Salim's master is him. As stated in the Sahih Muslim Book, Salim was actually breastfed by his wife, Sahlah.

‘Asim bin ‘Umar bin Al-Khattab

- “He sent six of his Companions, in another version, ten headed by Murthid bin Abi Murthid Al-Ghanawi, or, according to Al-Bukhari, ‘Asim bin Thabit, the grandfather of ‘Asim bin ‘Umar bin Al-Khattab.” (Al-Mubarakfuri, 2011, p. 187)

‘Asim bin ‘Umar bin Al-Khattab was a Medina-based tabi’in, hadith narrator, and scholar in fiqh. He was the kid of Ansar women Jamilah bint Thabit bin Abil-Alqah and Umar bin al-Khaththab.(Source:) The hadith was told by Ashim from his mother and father.(Source:)

Hafsh bin Ashim, Umar bin Ashim, and Laila bint Ashim are the offspring of Ashim and Umm Ammarah, an Ansar woman. Umar bin Abdul Aziz, the future caliph of the Umayyad dynasty, was born to Laila bint Ashim and Abdul Aziz bin Marwan.

Al-Mundhir bin ‘Amr

- “I expect them to accept." "I am afraid the people of Najd will kill them." Said the Messenger. But he replied, "I will protect them." Ibn Ishaq confirms that forty men were sent to them; but As-Sahih states that they were seventy — Al-Mundhir bin ‘Amr, one of Bani Sa‘ida, nicknamed ‘Freed to die’ — commanded that group, who were the best and most learned in the Qur’ân and jurisprudence.” (Al-Mubarakfuri, 2011, p. 188)

Mundzir bin Uqbah bin Amr was one of the seventy friends of the Huffadz Qur'an sent by Rasulullah SAW to preach Islam to the people of Najd and its vicinity. Mundzir bin Amr made the decision to halt at Bi'r Ma'unah at that point. Amr bin Umayyah adh Dhamry and Mundzir bin Amr were tasked with herding the camels.

It is reported that the two of them actually managed to flee Amir bin Thufail's killing of his colleagues who had committed the Quran to memory. Subsequently, as they were grazing, they both noticed a vulture circling just above their camp. They made the hasty decision to return. In the meantime, the pals were

visible from a distance, laying lifeless, surrounded by assassins with blood still streaming from their swords. Eventually, they stopped walking. Amr invited him to come back to Medina and report on this incident as a result. Still, Mundzir is not convinced.

In any case, Amr cites the case of Mundzir, in which the latter two menyambut para pembunuh kejam, resulting in a non-imbang hebat tempuran. Therefore, Mundzir is considered a syahid, while Amr is viewed as a human.

Al-'As bin Hisham bin Al-Mugheerah

- “On the moral level, the battle of Badr was an inescapable conflict between the forces of good and those of evil. In this context, ‘Umar bin Al-Khattab did not spare the life of any polytheist even his uncle on the maternal side Al-'As bin Hisham bin Al-Mugheerah.” (Al-Mubarakfuri, 2011, p. 141)

One of the opponents of the Prophet Muhammad, he went by the name of al-'Ash bin Hisham bin al-Mughirah bin Abdullah bin Umar al-Makhzumi. The Bani Makhzum tribe was another well-known family in Mecca, after the Bani Hashim. He goes by the moniker Abu Khalid al-Makki. In addition, he is Abu Jahal's (Amru bin Hisyam) sibling. For a payment of 4,000 dirhams, Abu Lahab (Abdul 'Uzza bin Abdil Mutthalib) engaged Al-'Ash to fight alongside him against the Muslims in the Battle of Badr during the second year of the Hijriyah. Additionally, he is the nephew of Amirul Mukminin Umar bin Khatthab's mother, Hantamah bint Hisyam.

All Muslim historians concur that Al-'Ash bin Hisham was a member of a troop of Makkah infidels who perished at the battle of Badr. In the meantime, Sa'id bin al-'Ash, not his great-grandfather, al-Ash bin Hisyam, was the grandpa referred to by Ikrimah bin Khalid when he recounted the hadith regarding the tha'un sickness.

Sa'id bin Zaid

- “When their return from Syria approached, the Prophet ﷺ despatched Talhah bin ‘Ubaidullâh and Sa'id bin Zaid northward to scout around for any movements of this sort.” (Al-Mubarakfuri, 2011, hal. 294)

Said bin Zaid bin Amru bin Nufail Al Adawi was a Quraysh companion of the prophet. Except for the Battle of Badr, he got the opportunity to participate in all of Muhammad's wars. Said is one of the ten people to whom heaven was promised. Said took part in the conquest of Sham (Syria and its environs), and he died at Medina.

Sa'id bin Zaid al Adawy RA was part of a group of friends who converted to Islam in the early days, and he was dubbed Sabiqunal Awwalun. He converted to Islam with his wife, Fatima bint Khatthab, Umar bin Khatthab's sister. He has never followed the behaviors that were often carried out by the Quraysh, the polytheists in Mecca at the time, such as worshiping idols, gambling, drinking wine, playing with women, and other wicked deeds, since his boyhood in the period of ignorance. His father, Zaid bin Amru bin Naufal, instilled in him this attitude and philosophy on life.

‘Abdullah bin Unais

- “‘Abdullah bin Unais, at the behest of the Prophet ﷺ set out to destroy the enemies.” (Al-Mubarakfuri, 2011, p. 186)

Following the Muslims' defeat at the Battle of Uhud, a number of tribes dared to publicly reject the Prophet and his associates. The Bani Lihyan is one of them. When Rasulullah Saw learned that Khalid bin Sufyan, the commander of the Bani Lihyan, was assembling soldiers to attack the Muslims, he became alarmed. The fact that the Bani Lihyan are related to the Bani Hudhail family makes this revelation extremely significant. The tribe of Banu Hudhail was sizable. Should the Banu Hudhail be persuaded to partake in the assault, the Muslims' situation would deteriorate significantly. Especially if they joined the Quraysh. To overcome this, in 625 AD the Prophet did not immediately send troops, but only one person. One man was shrewd and perfectly suited for the task. The chosen friend was Abdullah bin Unais.

Azzubair bin Al’Awwam

- “They had only two horses belonging to Az-Zubair bin Al-‘Awwam and Al-Miqdad bin Al-Aswad Al-Kindi, 70 camels, one for two or three men to ride alternatively.” (Al-Mubarakfuri, 2011, hal. 296)

Was one of the Prophet's associates. Because he was one of the first seven people to convert to Islam and a pioneer in the struggle at the house of Arqam, Zubair was among the early converts to Islam. At the time, he was only 15 years old. As a youth, he had received instruction, illumination, and kindness. Before the hijra, when Allah's Messenger ﷺ took his followers to Mecca, he brought Talhah to Zubair as a brother. "Talhah and Zubair are my neighbors in heaven," the Prophet SAW declared about both at the same time for the first time in a long time. Zubair has been guaranteed entrance to heaven since then. They are both still Prophet's relatives. Talhah is related to the Prophet's great grandpa, Murrah bin Ka'ab, while Zubair is related to the Prophet's great grandfather, Qusai bin Kilab. The Prophet's aunt, Shafiyah, was Zaubair's mother. The Prophet was assassinated in the early days, when the Muslim community was still small and centered around Arqam's home. Even though he was still young, Zubair pulled his sword and flew about Mecca like a blizzard. He began by verifying the accuracy of the report. If the rumors were accurate, he was ready to wield his sword to sever the heads of all the Quraish disbelievers or die. He met the Messenger of Allah in one location, in a rather high area of Mecca. What did it mean, the Prophet inquired? He related the news he had received and expressed his resolve. As a result, he prayed that Zubair would always be blessed with goodness and that his sword would always be victorious. Despite his status as a recognized aristocrat, Zubair was subjected to Quraysh torture. His uncle was the one who ordered him to be tortured. He was bound and wrapped in a mat before being smoked until he couldn't breathe. When his uncle asked him to quit Islam, he refused and stated that he would never return to a state of disbelief.

Al-Miqdad bin Al-Aswad Al-Kindi

- “They had only two horses belonging to Az-Zubair bin Al-‘Awwam and Al-Miqdad bin Al-Aswad Al-Kindi, 70 camels,

one for two or three men to ride alternatively.” (Al-Mubarakfuri, 2011, hal. 296)

One of the first people to convert to Islam was Miqdad bin Amr bin Al-Asad Al-Kindi. He was the seventh individual to openly declare Islam and to be willing to suffer and be tortured at the hands of the Quraysh. He is a person of exceptional brilliance. He was known as Miqdad bin Aswad during the Jahiliyah period because he was adopted as a youngster by Aswad Abdu Yaghuts. However, after the Islamic law prohibiting a person's name from being affixed with anybody other than his biological father's name, Miqdad renamed himself Miqdad bin Amr, the son of Amr bin Sa'ad. Muslims will remember his bravery and suffering at the Battle of Badr for the rest of their lives. Every word he says demonstrates that he possesses tremendous intelligence. Every thing he spoke revealed his ability to think critically. When he gave a speech in front of the Muslims before the Battle of Badr, one of the occasions that demonstrated how much of a philosopher he was. His words flew out of his bow like darts. Until it reaches the hearts of those who believe. And Allah's Messenger had a beautiful smile while saying the best prayer for Miqdad with his tongue.

Murthid bin Abi Murthid Al-Ghanawi

- “The Messenger of Allāh ﷺ and himself, ‘Ali ʿ and Murthid bin Abi Murthid Al-Ghanawi had only one camel.” (Al-Mubarakfuri, 2011, hal. 296)

This Prophet's companion was both a buddy and a Muslim warrior who converted to Islam in Mecca before the hijrah shari'a. Marthadd bin Kannaz bin Hushain bin Yarbu 'bin Tharif bin Kharatsah bin Ubaid bin Saad bin Auf bin Kaab bin Jilaan bin Ghanam Al Ghanawi's name is Marthadd bin Kannaz bin Hushain bin Yarbu 'bin Tharif bin Kharatsah bin Ubaid bin Saad bin Auf bin Kaab bin Jilaan bin Ghanam Al Ghanawi. The Prophet's companions included him, his father, and his son Abu Yazid Unais bin Marthadd . He and his father were among the nobility that accompanied the companions on their journey to Medina. Marthadd bin Abi Marthadd not only had the luxury of accompanying the hijrah, but he also took part in the Battle of Badr and the Uhud War.

He became an army of horsemen in the Battle of Badr. The horse forces in the battle of Badr totaled only three men. This was because the Muslim warriors' principal goal was to intercept the merchant caravans rather than fight them. Miqdad bin Amr, Marthadd bin Abi Marthadd, and Zubair bin Awwam were its leaders. As a result, the three of them received more ghanimah than the other troops, because in Islam, ghanimah is given to the horsemen who fight the most. He and his father were among Hamzah bin Abdil Muttalib's halifs (allies). His father was brother with Aus bin Ash Shamit's brother, Ubadah bin Ash Shamit, and the Prophet ﷺ brought them together in Medina. His father was a member of the ahlu shuffah, according to reports. Marthadd was formerly a guy who played a vital part in assisting Muslims who were incarcerated in Mecca to move to Medina. Some of them had been detained by their relatives and needed assistance to get out. So, Marthadd is a guy who was tasked by the Prophet ﷺ with transporting Muslims from Mecca to Medina. Given the distance traveled and the risks involved, this is a demanding task. As a result, he was given this assignment. This is due to his incredible power, dexterity, and skill.

Mus'ab bin 'Umair Al-Quraishi Al-'Abdari

- “The general leadership was given to Mus'ab bin 'Umair Al-Qurashi Al-'Abdari, and their standard was white in colour.” (Al-Mubarakfuri, 2011, hal. 296)

Mus'ab bin 'Umair Al-Qurashi Al-'Abdari is one of the Prophet Muhammad's companions who converted to Islam in the early days of Islam. He was born and nurtured in a happy environment. Because of his stunning features, money, bright brain, and fine character, he became a byword for Meccan girls as a teenager. Mus'ab bin 'Umair bin Hasyim bin Abdu Manaf al-'Abdary al-Qursy is his real name. Known as the 'Safir al-Islam' (Ambassador of Islam) and the 'Mush'ab al-Khoir' (Wise Mus'ab), 'al-Qori' is a Muslim leader (reader). He's one of the brave companions. He was 40 years old when he died as a martyr in the year 3 Hijri. He was the first ambassador ever sent by the Prophet to Medina, along with twelve men who had recently converted to Islam from Yathrib (now Medina), to take part in the pledge of 'first Aqobah.' The argument for his deployment was that he might instruct

others. This is the Islamic history of the term "ambassador" (sapphire) or "ambassador."

Mus'ab bin Umair was descended from a noble Quraysh family. After the Prophet Muhammad was appointed as a prophet and spread the religion of Islam, he was one among the first companions to embrace Islam. After the people of Medina gathered to profess Islam, the Prophet Muhammad despatched Mus'ab bin Umair to spread and teach Islam in Medina. He remained in Medina till the Prophet Muhammad moved there. At the Battle of Uhud, Mus'ab bin Umair was martyred.

Safwan bin Omayyah

- “Umair bin Wahab Al-Jumahi. A terrible polytheist, and an arch-enemy Safwan bin Omayyah sat together privately lamenting their loss and remembering their dead and captives.” (Al-Mubarakfuri, 2011, p. 235)

The Prophet from the Ansar had a buddy named Abdullah bin Unais. He is regarded as a companion who the Prophet sent on a particular mission. Shafwan bin Umayyah was the son of Karima bint Ma'mar and Umayyah bin Khalaf, the leader of the Bani Jumah. Shafwan was first unfazed by the advent of the Prophet Muhammad and the Islamic beliefs he disseminated. In actuality, he refrained from fighting alongside his father during the 624 Battle of Badr, which pitted Muslims against Quraish unbelievers. But Shafwan, who had to succeed his father as the Bani Jumah's commander following the death of Umayyah bin Khalaf, harbored animosity for Muslims.

Shafwan bin Umayyah was among the Quraysh infidels who fled Mecca following the Fathu Makkah (Liberation of Mecca) in 630. Najiyah bint Walid bin Mughirah, his wife, favored to remain in Mecca and become an Islamic convert. Shafwan plans to travel to Yemen because he fears he will be murdered by adherents of the Prophet Muhammad's faith. Rasulullah was inquired about Shafwan's destiny by Umair bin Wahab. Then, as a gesture of assurance for Shafwan's protection, Rasulullah offered his turban to Umair and requested that he give it to Shafwan. Without delay, Umair headed for Jeddah, where he encountered Shafwan, who confided in Umair that he was terrified of the Prophet Muhammad.

Umair also made a successful attempt to persuade Shafwan to agree to travel back to Mecca by displaying the Prophet's turban. Shafwan visited with Prophet Muhammad upon his return to Mecca, and he kindly allowed him some time to reflect. The Prophet Muhammad was still engaged in combat at that time. Rasulullah borrowed one hundred pieces of armor and other supplies from Shafwan to meet the demands of the conflict. Shafwan fought on the Muslim side in the Battle of Hunain as well. After the Muslims prevailed in the fight, Rasulullah invited Shafwan to ride a camel to a hill. When Rasulullah reached the top of the hill, he declared that Shafwan's views were all his. In addition, the Prophet Muhammad gifted him a hundred camels. Shafwan was eventually ready to accept Islam because of the Prophet's kindness and grandeur, which caused him to melt. Following that, Shafwan moved back in with his spouse and continued to live a pious Muslim life in Mecca until his death in 661.

Sa'd bin Mu'adh

- “The little army was divided into two battalions, the Emigrants with a standard raised by ‘Ali bin Abi Talib, and the Helpers whose standard was in the hand of Sa’d bin Mu’adh.” (Al-Mubarakfuri, 2011, hal. 296)

Abu Amr was Sa'ad bin Mu'adz's nickname. He was an Aus man who was famed for his horsemanship and bravery. Mu'adz bin An-Nu'man was his father, and Kabsyah bintu Rafi' was his mother. Hindun bint Sammak, Usaid bin Hudhair's aunt, is Sa'ad's wife. Bani Abdul Ashhal's chief was Sa'ad.

Sa'ad was astounded when the Islamic ambassador, Mus'ab bin Umair, preached in Yathrib (Medina) and persuaded some people to believe in the Prophet Muhammad. He immediately told his best buddy, Usaid bin Hudhair, to go meet Mus'ab, who was with As'ad bin Zurarah (Sa'ad bin Mu'adz's aunt's son), and tell him to stop what he was doing. Usaid, on the other hand, announced his Islam after arriving to Mus'ab's house and having a conversation with him. He returned home right away to greet Sa'ad, hoping that Sa'ad would follow in his footsteps and he heard something that he join to islam.

Al-Miqdad bin ;Amr

- “Az-Zubair bin Al-‘Awwam was appointed to the leadership of the right flank, Al- Miqdad bin ‘Amr to lead the left flank, and the rear of the army was at the command of Qais bin Abi Sa‘sa‘ah.” (Al-Mubarakfuri, 2011, hal. 296)

Miqdad bin Amr was one of the first people to convert to Islam. He is a person who has extraordinary intelligence. During the Jahiliyah period, his name was Miqdad bin Aswad because he was adopted as a child by Aswad Abdu Yaghuts. However, after the Islamic law that forbade a person's name to be affixed with the name of someone other than the name of his biological father, Miqdad again changed his name to Miqdad bin Amr, the son of Amr bin Sa'ad. Miqdad bin Amr was one of the first to convert to Islam. He was the seventh person who declared Islam openly and was willing to endure the suffering and torture, as well as the cruelty of the Quraysh.

Miqdad bin Amr once appeared to speak to ignite the spirit in the midst of the fear and confusion of the Muslims in the battle of Badr because the enemy's strength was so formidable. His words flowed like arrows from his bow. Until it penetrates into the hearts of the believers. And the face of the Messenger of Allah was radiant while his mouth said the best prayer for Miqdad. From what Miqdad said earlier, it does not only describe his leadership, but also describes his precise logic and deep thoughts. That is the nature of Miqdad. He is a philosopher and thinker. His wisdom and philosophy are not only impressed on words alone, but especially on solid life principles and a steadfast, sincere, and straight life journey. He is a thinker and philosopher. His knowledge and philosophy are based not only on words, but also on strong living values and a steady, true, and straight path through life.

The above analysis it proves that meaning in the context of social deixis relational Title + Last Name has a meaning that makes the name a title followed by the last name of an Arabic person.

Basbas bin ‘Amr Al-Juhani

- “He then turned left towards Badr and when he reached As-Safrâ’, he despatched Basbas bin ‘Amr Al-Juhani and ‘Adi bin

Abi Az-Zaghba' Al-Juhani to scout about for the camels of Quraish.” (Al-Mubarakfuri, 2011, hal. 297)

He was one of those who fought in the war of badr who had the title (ahlul badr). In Hijrah, the Prophet has ushered in a new period in human history, as well as in the history of Islam's da'wah. Hijrah marks the beginning of the formation of a state and the Muslims' growing strength. On the other hand The Quraysh and the polytheists of Medina, on the other hand, were like the Jews and hypocrites who pretended to be Muslims in order to hide their covert plot to destroy Islam and his followers. They were, however, incorrect in their assessment of the Prophet's disposition. He who emerges wisely overcomes problems. Of course, in the face of the devious plans of Islam's opponents, he would not likely adopt a weak person attitude. To deal with it, he occasionally sends a small detachment of troops to intimidate them. The city of Medina is situated at a strategic location. Medina is a crossroads for commerce passing through the Arabian Peninsula. Muslims should be taken into account by traders that use Medina as a commercial route, given the growing number of Muslims. Since Ali bin Abi Talib first set foot in Medina, progress has been made in all areas required by Islam's da'wah. Ali was continually by the Prophet Muhammad's side, helping him to construct the kingdom and spread Islam. Of course, he can achieve all of this because of God's inayah. All of his power is used for religious goals, which is impossible for others to do, even when a group of individuals works together. This became a significant symbol in every war in which he fought. In reality, every important war in which a country participates is the first one to be fought. Whoever emerges victorious will profit from the battle. This happened during the Badr war.

3. First Name

First name is a type of social deixis relational which shows the short name of someone from their real name or full name. Unlike the title, this first name must have something to do with the original name, while the title has nothing to do with the original name, that's okay. The first name is taken from the real name of someone who is considered easier to pronounce the name by the person who mentions it. The mention of this first name can cause ambiguity because a person's

prefix or first name is sometimes the same in an area or in the same environment. This makes this name cause confusion among people who have that first name.

In this book, the context is about the first names of people related to Rasulullah ﷺ, where the names obtained are Arabic names. Even though the background is different from the theory expressed by Levinson which forms the basis of the theory in this research, in still mentioning a first name is the same as mentioning a European culture background. The first names found in this book all take the first name from the original name of the person. That means that a person's first name makes his nickname that people around him find easier to pronounce and also has a meaning as a sign of a closer relationship with that person. The first name also has a meaning as a sign that the person whose name is mentioned is of the same age or lower than the person speaking, someone mentioning another person's first name has indirectly removed the title held by the person named.

Muhammad

In this book, the word Muhammad is a name attached to someone who has noble morals, adab, and perfect manners. This word is not attached to anyone else in this book, only pinned to the Prophet Muhammad ﷺ. Muhammad Born in 570 AD in Mecca, his father was named Abdullah and his mother was named Aminah. Muhammad's father died when Muhammad was 6 months old in his mother's womb, and his mother died when Muhammad was 6 years old. When he was a baby he was breastfed by his wet nurse, Halimatus Sa'diyah. After being orphaned, Muhammad was raised under the care of his grandfather Abdul Muttalib until he was 8 years old, then Muhammad was raised by his uncle Abu Talib for nearly 40 years. As a teenager, Muhammad worked as a trader. Muhammad sometimes retired to a cave for nights to contemplate and pray. Narrated at the age of 40, Muhammad was visited by the Angel Gabriel and received the first revelation from Allah. Three years after the first revelation, Muhammad began preaching openly, declaring the oneness of Allah in the form of submission through Islam as the true religion and

abandoning gods other than Allah. Muhammad received revelations gradually until his death. Muhammad's practice or practice is narrated in hadith, referred to by Muslims as a source of Islamic law along with the Koran

In this context, the word Muhammad refers to a Prophet and Apostle who is the leader of a group of people who accept the teachings of Allah who complement all the teachings that have previously come down through other prophets and apostles. This context tells about Abu Sufyan's allegation that the Muslim troops led directly by the Prophet Muhammad ﷺ had intercepted the Quraysh caravan. So that Abu Sufyan felt anxious and afraid that he sent someone to go ask for help from his people who were in Mecca.

- “He was also anxious to know about the movements of Muhammad ﷺ.” (Al-Mubarakfuri, 2011, hal. 294)

‘Umar

This name is the first name of someone who became a friend of the Prophet Muhammad ﷺ, his full name is 'Umar bin Khatab. 'Umar is a person who has stories that are very famous for his strength and shrewdness in wrestling. When the Prophet Muhammad ﷺ spread Islam openly in Mecca, Umar reacted very antipathy towards him, some records say that the Muslims at that time recognized that Umar was their most reckoned opponent, this was because Umar already had a very good reputation as a strategist. war and a soldier who is very tough in every battle he goes through. Umar was also recorded as the person who used his power the most and most often to torture the followers of the Prophet Muhammad ﷺ.

At the height of his hatred for the teachings of the Prophet Muhammad ﷺ, Umar decided to try to kill the Prophet Muhammad ﷺ, but while on his way he met one of the followers of the Prophet Muhammad ﷺ named Nu'aim bin Abdullah who then gave him the news that Umar's sister had embraced Islam, the teachings of the Prophet Muhammad ﷺ. which was brought by the Prophet Muhammad ﷺ who he wanted to kill at that time. Because of this news, Umar was shocked and went home

with the intention of punishing his younger brother. It was narrated that Umar met his sister reading the Qur'an, Surah Thoha verses 1-8. He grew angry at this and hit his sister. When he saw his sister bleeding from the beating he became compassionate, and then asked that he could see the reading, Umar narrated being shaken by what he read, some time after the incident Umar declared that he embraced Islam, of course the thing that had always defended him made almost the whole of Mecca was shocked because someone who was known to be the most violent in opposing and cruel in torturing the followers of the Prophet Muhammad ﷺ then embraced the teachings he hated so much, as a result Umar was ostracized from Meccan association and he became less or no longer respected by the Quraysh officials who had been always known to defend him. In this context the word 'Umar is pinned as a nickname which shows that he is a very close friend of the Prophet Muhammad ﷺ.

This context tells of a meeting of the soldiers of the Prophet Muhammad ﷺ who were discussing their opponents who numbered four times the number of the Prophet Muhammad ﷺ's army. A friend of Prophet Muhammad ﷺ named Abu Bakr convinced Prophet Muhammad ﷺ that he would always obey whatever Prophet Muhammad ﷺ ordered, then followed by 'Umar who convinced Prophet Muhammad ﷺ that he supported what Abu Bakr said.

- “‘Umar was the next to stand up and supported the views expressed by his noble friend.” (Al-Mubarakfuri, 2011, hal. 300)

Moses

- “Then Al-Miqdad bin ‘Amr got up and said: "O Messenger of Allâh! Proceed where Allâh directs you to, for we are with you. We will not say as the Children of Israel said to Moses:"” (Al-Mubarakfuri, 2011, hal. 301)

Moses is identified as the Israelites' supreme commander and the author of the Torah (the first five books of the Bible), or as its "acquisition from heaven," in both the Bible and the Quran.

To demand the freedom of the Israelites from slavery, God sent Moses back to Egypt. Aaron, Moses' senior brother, was given the role of Moses' communicator

by God because Moses claimed he was unable to talk elegantly. After the Ten Plagues, Moses led the Israelites through the Red Sea Exodus and out of Egypt. They then established themselves at Mount Sinai, where Moses was given the Ten Commandments. Moses passed away on Mount Nebo at the age of 120 and within sight of the Promised Land after 40 years of desert travel.

Sa'd

- “The Prophet ﷺ directly said: "Oh, yes!" Sa'd said: "O Prophet of Allāh!" (Al-Mubarakfuri, 2011, hal. 301)

In 622 AD (1 AH), the Prophet Muhammad came in Medina, and Sa'ad decided to convert to Islam. One of the Ansar faction's most powerful leaders, he was. Umayyah bin Khalaf knew Sa'ad as a buddy. Sa'ad would reside at Umayyah's home when Sa'ad was in Mecca, while Umayyah would reside at Sa'ad's home while Sa'ad was in Medina. Before the Battle of Badr, Sa'ad and his non-Muslim friend Umayyad went to Mecca to perform Umrah. When they encountered Abu Jahl, there was a disagreement, and Sa'ad became enraged. He then threatened to stop the trading caravan from Mecca that was traveling to Syria, based on information from Umayyah that Abu Jahl believed his position was threatened by the Prophet's existence.

4. Multiple Name

Multiple name is a type of social deixis relational which describes a nickname that belongs to a person's name but each person can have more than one nickname but with different environmental conditions. In this book there are several names that belong to this type. Then the researcher analyzes it so that he can interpret these multiple names himself from the context that is relevant to this book.

In the object that the researcher chose, which is in the context of the Prophet Muhammad's lifetime, there are nicknames or names that refer to a person, but in different conditions or environments the name changes. In each different context, a person has a different name, one of which is due to the circumstances that require it. Like when it comes to war, someone's name will change to a nickname that is

recognized during the war. Then a person's name can change again when he is in an environment that is not in a state of war, such as when he is in the context of preaching teaching. Below is the data and analysis from the researcher as support for what has been stated above.

His Messenger

- "O Allâh these are the haughty and conceited; they have come defying Allâh and defying His Messenger." (Al-Mubarakfuri, 2011, hal. 299)

His Messenger has the meaning of a messenger from the god of the universe, namely Allah for all mankind, which contains the true teachings of the truth without any flaws. This word refers to someone who carries out this noble task where he has many nicknames but still contains a noble call. What His Messenger refers to here is Prophet Muhammad ﷺ, Muhammad ﷺ, Rasulullah, The messenger, or whose real name is Muhammad bin Abdullah, namely Muhammad who has a father named Abdullah.

5. Kindship Terms of Kind Relationship

This type is a type of social deixis relational which collects epithets that have the meaning of a very close relationship obtained by biological or social relations. In this book there are many nicknames that have meanings that refer to the family status. Then the results of the analysis on the sorting of the types above show that this type is found in many of the selected objects, which shows that the acquisition of the status that results in this nickname can be obtained from research family lineage or from adoption results that are only social.

In this context, kindship terms of kind relationship have many nicknames that indicate the social status in the family owned by the actors who are the characters in the stories set out in this book. Even though the background is different from Levinson's theory that the researcher chose, there is nothing that differentiates it in its application. The results of this analysis will be strengthened by the data that the researcher has listed below:

Brother

The word brother is a word that refers to a very close bond. In this case it refers to a bond based on a sense of kinship that can be obtained by direct descent or biological or can be obtained by biological descent from distant paths. Direct biological descent is like a kinship bond that is still one family tree with his family. The word brothers can be interpreted as a bond in the nuclear family where the person is a man who becomes a big brother or little brother. Biological descent from distant paths, namely the relationship obtained by blood descendants from the same ancestor. In Arabic culture this name is known as bani or people. A people group themselves based on the blood of the same ancestor.

In this context, the word brother refers to a brother of Utbah bin Rabi'a named Shaibah bin Rabi'a. It means that the data below refers to a form of relationship that originates from direct biological descent, indicating that the word brother refers to someone who is the brother of Utbah bin Rabi'a who has the same father named Rabi'a.

- The battle had actually started. Protected by armour and shields, 'Utbah bin Rabi'a stepped forth between his brother Shaibah and his son Al-Waleed bin 'Utbah from the lines of Quraish and hurled maledictions at the Muslims. (Al-Mubarakfuri, 2011, hal. 119))

UNIVERSITAS ISLAM NEGERI
SUNAN GUNUNG DJATI
BANDUNG

Brothers

This word has almost the same word as the previous data. However, there is one word that distinguishes it from the previous word, namely the letter "s" where the letter has a meaning that can change the meaning of a word. In accordance with the rules of the English language, letters added to the letter "s" at the end of a word have a plural meaning of a noun. In this case, the final "s" is attached to the word brothers. Where the original word before adding the letter is brother, which means a man who has family ties by having the same father.

In this context, the word brothers has a meaning that refers to a group that has the same ancestor or in Arabic culture is called bani. This word refers to a bani

who had the name Quraysh. This word is in context, a man from the Prophet Muhammad's army ﷺ who commented on the events of the Badr war which resulted in them having to kill their brothers who came from the Quraysh.

- He ordered the Muslims to capture, but not to kill them. Abu Hudhaifah bin 'Utbah showed great surprise and commented saying: "We kill our fathers, children, brothers and members of our clan, and then come to spare Al-'Abbas? By Allâh! (Al-Mubarakfuri, 2011, hal. 122)

In the first data above, it means that this word is a nickname for a man who is considered to have a sibling with the person in question. In this case the word his brother refers to the brother of Utbah bin Rabi'a named Shaibah bin Rabi'a.

The second data has a different meaning even though it has the same word. It is clear from the written words that there is only a slight difference where previously the letter "s" was not included. In English grammar, the rules are clear, if the letter "s" is added to the end of a word, it has a different meaning, namely referring to more than one person. In this context the kaa refers to the brothers of the Quraysh who were killed in the Battle of Badr.

Sons

This word has a meaning that refers to someone who has been born into this world with certainty has a mother who gave birth to him and a father who is responsible for him. This word has an "s" ending from the original word son. That means this word has a plural or more than one meaning.

In this context, the word sons refers to two people who are sons of Harith and 'Abdullah bin Rawaha. These two children became the troops of the Prophet Muhammad ﷺ at the battle of Badr.

- These two children became a mockery of the enemy where the enemy was from the Quraysh who came from Mecca. Three young men of the Helpers came out against them: 'Awf and Mu'wwadh — the sons of Harith, and 'Abdullah bin Rawaha. (Al-Mubarakfuri, 2011, hal. 119)

The words the sons refer to two children due to the rules in English which stipulate that if a noun which basically does not end with the letter "s" is added to the letter "s", then the noun has a plural meaning or more than one thing. The word the sons is one of the nicknames that has a kinship reference to the person's relationship.

Son

In the above data it has been explained that the original word for sons is son. The word son has a meaning that refers to a man who is born to a mother.

In this context the word son refers to a son from 'Utbah bin Rabi'a named Al-Waleed bin 'Utbah. This context has the story of a boy and his uncle who will face his father in a war called the war of badr. The war involved a very large and powerful people in the plains of Arabia at that time called Quraysh, where they would fight the troops of the Prophet Muhammad ﷺ who told them about the teachings he conveyed. Because the Quraysh did not accept the new teachings that Allah conveyed through the Prophet Muhammad ﷺ, the Quraysh decided to fight against the followers of the Prophet Muhammad ﷺ which resulted in them having to fight their own families.

- The battle had actually started. Protected by armour and shields, 'Utbah bin Rabi'a stepped forth between his brother Shaibah and his son Al-Waleed bin 'Utbah from the lines of Quraish and hurled maledictions at the Muslims. (Al-Mubarakfuri, 2011, hal. 119)

Boys

This word has a meaning that refers to children who have an age range between 11-15 years. This word is the same as the data above which refers to a man

who has been born by a mother with a father who is responsible for him. But this word has a smaller scope compared to the words above before. The word son does not have an age limit in its mention, in contrast to the word boy which has a specialty in its pronunciation, which is synonymous with teenage boys aged 11-15 years. Then the second difference is that the word boys does not have a specific reference that shows who their family is, only has an identity that shows where they come from. The word sons shows that the child has an identity that shows the origin of his family and the names of his parents where the parents are represented by their father.

In this context the word boys refers to two children who are fetching water from a well which is dedicated to the Quraysh, where these people were enemies of the Prophet Muhammad's army ﷺ. The two children were caught by some of the Prophet Muhammad's troops, then the two children were detained by them. These children were made prisoners of war by those who then brought the two children to the Prophet Muhammad's army barracks ﷺ. The two children were then interrogated by them, who then the two children lied to the interrogators who were consumed by the child's lies. In the end the two children were released by Prophet Muhammad's troops ﷺ who interrogated them. After freeing the two children, then one of the troops reported to the Prophet Muhammad ﷺ. They tell what happened to them. Prophet Muhammad ﷺ was angry when he found out about this, because they had brought the two children to the army barracks where the strategy, number of soldiers, strategic positions, and weapons that Prophet Muhammad's troops would know would later be known. In other words, the two children had become spies they had freed.

- “The two boys thus lied, and so they were released. The Prophet ﷺ was angry with those men and censured them saying: "On telling the truth, you beat them, and on telling a lie, you released them!" He then addressed the two boys and after a little conversation with them he learned a lot about the enemy: number of soldiers, their exact location and names of some of their notables.” (Al-Mubarakfuri, 2011, hal. 118)

Uncle

The word uncle is synonymous with a big brother or little brother from father or mother. Uncle refers to a man who is related to the father or mother, regardless of his status as the Father's or mother's brother or sister.

In this context, the word uncle refers to an uncle of the Prophet Muhammad ﷺ whose name is Hamzah bin Abdul Muttalib. Hamza is the uncle of the Prophet Muhammad ﷺ who came from his father, Abdullah bin Abdul Muthalib. Hamzah is the son of a marriage to Haulah bint Wuhaib who is the cousin of his mother the Prophet Muhammad ﷺ. Even though Hamzah was the uncle of the Prophet Muhammad ﷺ, he did not feel inferior to accept the teachings that the Prophet Muhammad ﷺ conveyed. Hamza even became someone who really loved and cared for the Prophet Muhammad ﷺ, when the other uncles of the Prophet Muhammad ﷺ rejected the teachings conveyed by the Prophet Muhammad ﷺ he became a different person from them by joining and accepting the teachings of Prophet Muhammad ﷺ. Whatever threatens the Prophet Muhammad ﷺ will be faced by Hamzah even though his life is at stake, until he dies, stay together in the way of Allah by following the teachings that the Prophet Muhammad ﷺ conveyed.

- “They wanted the heads of their cousins. Upon this the Prophet ﷺ asked ‘Ubaidah bin Al-Harith, Hamzah — his uncle, and his cousin ‘Ali [R] to go forward for the combat.” (Al-Mubarakfuri, 2011, hal. 119)

Cousin

The word cousin has a meaning that refers to someone who is closely related to the family. As one of the status titles in a family relationship, cousin refers to a man or woman who has a biological lineage that is inherited from the mother or father. Cousin is someone who is the child of a father's or mother's brother or sister. In social status, cousins are on a personal level. This happens because our position is the same as the children of grandfather's children.

In the context stated in the data below, it refers to a man who is the cousin of the Prophet Muhammad ﷺ. His name was 'Ubaidah bin Al-Harith, he got a lineage as a cousin because his father named Al-Harith bin Abdul Muthalib was the

uncle of the Prophet Muhammad ﷺ. Alharith bin Abdul Muthalib is the eldest son of Abdul Muthalib bin Hasyim who died before the prophethood.

- “They wanted the heads of their cousins. Upon this the Prophet ﷺ asked ‘Ubaidah bin Al-Harith, Hamzah — his uncle, and his cousin ‘Ali [R] to go forward for the combat.” (Al-Mubarakfuri, 2011, hal. 119)

All the data above shows that there are epithets that replace or abbreviate the meaning that should be long if mentioned, to become a representative of the nickname. These nicknames are pinned on people who are in the context of relations between families. Even though the background of the atmosphere and the place is tense which is in the middle of a very big war, still the family relationship cannot be separated in the context of the story in this book. Due to the chapter of the badr war where the people of the Prophet Muhammad ﷺ faced the Quraysh. The Quraysh are residents of Mecca who have a lineage to the same ancestor. Therefore, in the chapter of badar war, there are many social deixis Kindship Terms of Kind Relationships specifically found in the family sphere.

In this second question, it can be concluded that each data in each category has a meaning that is relevant to the types of social deixis based on the context obtained in the book *The Sealed Nectar* (2011).